

Luther League Review



FEBRUARY
1936

VOLUME
FORTY-EIGHT

NUMBER
TWO

**A Heart-felt Interest in The Pocket Testament League
Challenges Responsibility to Ourselves and Others**

Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION
OF THE
UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

OFFICIAL PUBLICATION OF THE LUTHER LEAGUE
OF AMERICA

Published Monthly except August by

THE LUTHER LEAGUE OF AMERICA

Publication Office: 429-437 Herr Street, Harrisburg, Pennsylvania

Editorial and Executive Office: 806 Muhlenberg Building, 1228-1234
Spruce Street, Philadelphia, Pennsylvania

Entered as Second Class Matter, January 25, 1928, at the
Post Office, Harrisburg, Pennsylvania, under the Act of March
3, 1879. Subscription price, \$1.25 per year, for single copies; \$1.00
each per year in clubs of five; 90 cents per year in clubs of ten
or more.

VOL. XLVIII

FEBRUARY, 1936

No. 2

LIFE MEMBERS

The REV. L. M. KUHN, D.D., Litt.D.; E. F. EILERT, C.S.D.;
HARRY HODGES; The REV. AMOS JOHN TRAVER, D.D.

OFFICERS OF THE LUTHER LEAGUE OF AMERICA

JOHN GEORGE KURZENKNABE, President, 247 Emerald Street, Harris-
burg, Pennsylvania

ALVIN H. SCHAEDEGER, First Vice-President, 5567 Boulevard, North
Bergen, New Jersey

ALFRED J. GORSKY, Second Vice-President, 1110 North Harvey
Avenue, Oak Park, Illinois

MISS IRENE C. SCHAEFER, Recording Secretary, 47 Brickell Avenue,
Westwood, New Jersey

CHARLES W. FUER, Treasurer, c/o Pitt National Bank, Pittsburgh,
Pennsylvania

EXECUTIVE SECRETARY

REV. PAUL M. KINPORTS, 806 Muhlenberg Bldg., Philadelphia, Pa.

DEPARTMENTAL SECRETARIES

REV. R. J. WOLF, Intermediate Secretary, 806 Muhlenberg Building,
Philadelphia, Pennsylvania

MISS BRENDA L. MEHLHOUSE, Junior Secretary, 806 Muhlenberg
Building, Philadelphia, Pennsylvania

REV. C. P. HARRY, D.D., Educational Secretary, 210 W. Fornance
Street, Norristown, Pennsylvania

MISS WINNIE BUTT, Missionary Secretary, 29 Warren Street,
Charleston, South Carolina

REV. CHESTER S. SIMONTON, D.D., Life Service Secretary, 2037
North Second Street, Harrisburg, Pennsylvania

EXECUTIVE COMMITTEE

MR. HERBERT W. FISCHER, Omaha, Nebraska

MR. HAROLD SUNDBERG, Battle Creek, Michigan

MR. AUSTIN W. HOWARD, Frederick, Maryland

REV. RUDOLPH G. SCHULZ, JR., Toledo, Ohio

MR. RAY F. ANDERSON, Los Angeles, California

MISS MILDRED GARTELMANN, Savannah, Georgia

MR. JOHN H. LAUMAN, Kitchener, Ontario, Canada

REV. ALFRED J. BEIL, Des Moines, Iowa

REV. WILLIAM J. DUCKER, Ellmore, South Carolina

REV. OSCAR F. BLACKWELDER, D.D., Washington, D. C., Ex-Officio,
Chairman, Committee on Associations of Young People
United Lutheran Church in America

WAYS AND MEANS COMMITTEE

ALVIN H. SCHAEDEGER, Chairman, North Bergen, New Jersey

AUSTIN W. HOWARD, Frederick, Maryland

JOHN GEORGE KURZENKNABE, Harrisburg, Pennsylvania

A New Confirmation Booklet

with Certificate

CONFIRMATION CANDLES

By Paul J. Hoh

A booklet that includes the Confirmation certificate, promise,
blessing, sixteen "Candles," and blank pages for the individual's
Confirmation verse, the hymn, and the names of the class.

The old sexton dreams and in his dream he sees in the candles
lighted on the altar in readiness for the Confirmation service, faces
of members of past classes. Each "Candle" tells of the life it sym-
bolizes. In many of the lives, the Confirmation vow and blessing
showed their influence and the flame either burned brightly or was
re-kindled; in some, the flame went out.

This is a book that the boy or girl of this age will read and
can understand. The style is easy and attractive, the material is
interesting and fraught with meaning. Christian virtues, Christian
faith and hope, and the Confirmation vow will mean more to the
young people who light their Confirmation candle this year. This
is a book they will pick up and re-read in later years.

Attractively bound in white art paper covers.

Price, 25 cents a copy; \$2.40 a dozen.



Our New EASTER SERVICE

WITNESSES TO THE RESURRECTION

By F. Eppling Reinartz

A service for the Sunday School telling the Easter story in
hymns, prayers, and service. Many of the hymns are familiar but
some are new. Recitations and pageant are included, making the
program complete. This will be a popular, pleasing, and appealing
service.

Price, 8 cents each;

60 cents a dozen; \$4.00 a hundred.



A NEW ADDITION TO THE LUTHERAN LEADERSHIP COURSE

The Elementary Series

MY MATERIALS

A Study of the Church Worker
and His Materials

TREATING

Materials in Church Work

Worship Materials

Study Materials

Fellowship and Service Materials

Practical Problems

Pupil's Textbook, 25 cents each;

Leader's Guide, 10 cents each.

The United Lutheran Publication House

1228-1234 Spruce Street

Philadelphia

A Summons to Youth

*The situation is serious The call is urgent
Answer with all the courage and consecration of youth*

POCKET TESTAMENT MOVEMENT

THIS month we shall especially stress the Pocket Testament League. As we see it, this movement is not an attempt to force anyone by the high pressure method or any other method to become a Christian, to read the Word of God, or to carry a Testament with him. Rather, it is an attempt to encourage more faithful Bible reading.

We who are Christians know only too well how easy it is to be slack when it comes to that point. Certainly we can read the Word of God and be Christians without joining, but often times when we are tempted to be careless, we will be reminded of our promise and will, therefore, be more diligent to feed our souls daily. This is just as important as to feed our bodies daily.

From time to time we have opportunities to speak to individuals about their relation to Christ. These often come when we are away from our room or our home, and we do not have access to a Bible. If we are carrying a Testament with us we are armed with His Word. We then can not only quote scripture to them, but we can let them read for themselves and that often bears more weight.

The movement also encourages its members to attend Bible classes and church services regularly and to do personal work.

Our Master has placed upon us the responsibility of winning others, not necessarily in large groups, but rather one by one.

Some may then say that it tends to make Bible reading, etc., a formality, and I know that in some cases this will be true, but is that a reason why we should turn our backs upon this movement?

Furthermore, isn't church-going a formality for many people? Should we then turn away from that? No! Let us rather look at this from the other side and notice how many will be benefitted.

On our way to and from our home each day we ride upon the subway trains to our office. The last few months we have observed quite a number of young people reading their Bibles and meditating on some of the passages of scripture they have read.

This has been encouraging to those who have a heart interest in the youth of our day. This movement should likewise encourage others to carry with them their Testaments, read and meditate upon God's message to youth facing the stern realities and sin in their lives.

There are also many individuals who have become Christian after they for some reason or other started reading the Bible.

It is our hope that this movement will be of untold value in extending the Kingdom of our Lord Jesus Christ. Join now!

Pocket Testament Sunday is February 16th. The Topic presentation will be found on Page 23. Let us make this a blessed day for our Luther Leaguers.

THE DESIRE FOR PEACE

Never in the history of the world has there been so strong a sentiment for world peace as there is today. At no time have there been so many persons or nations, interested and firmly believing in it. Attitudes on the subject of war are changing. War is no longer considered from the same basis that it has been viewed by large hosts of people in the past.

The people as a whole will not be taken in so easily with the propaganda machinery which warring nations have well oiled and smoothly running.

There is today an increasingly more intelligent idea of the relations as well as the real purposes underlying actions of nations along the line of warfare.

In brief, more and more people are going to use their own heads, their own thinking, and their own judgments respecting the matter, and not simply permit their brains, their judgment and their consciences to be conscripted as have been the bodies of men in the past.

During the past few years it has become fashionable to sit around and think up arguments against war. We hope that this fashion will not reach a peak, as in the days preceding the World War and die as a result of foolish extremes connected with it. Coleridge in "Fears In Solitude" has expressed a few things in words which the average person can never get beyond feeling.

Boys and girls,
And women that would groan to see a child
Pull of an insect's leg, all read of war,
The best amusement for our morning meal!

As if the soldier died without a wound;
As if the fibers of this Godlike frame
Were gored without a pang; as if the wretch,
Who fell in battle, doing bloody deeds;
Passed off to heaven, translated and not killed;
As though he had no wife to pine for him,
No God to judge him!

War is the result of sin. War being the result of sin it follows that to get rid of war we must get rid of sin. Sin is the root of all evil.

The real and only effective and lasting way of getting rid of war, of bringing in universal and permanent peace, is to overcome sin. That can come only through the grace of God regenerating the hearts and lives of peoples.

As citizens we should always insist that our government in its relations with other nations shall be righteous and just. The great sinister forces which bring on misunderstanding and strife are usually financial and the greed for power and dominion. In the last analysis it is selfishness of one kind or another.

Christians should never justify even their own country in any course of action or any stand which is not right or just.

Let us as youth have our eyes open to the real questions involved and see all the concealed reasons and causes of war, that we be not simply dazzled and carried away by the brilliant uniforms, and playing bands.

The attitude of the Christian toward national defense is, to the most degree, transforming and constructive. The Christian purposes to bring the mind of Christ into the thinking of his country's leaders and

people. He will meanwhile serve the cause of his country in defending her borders and her honor. His part in national defense will be in love for his country, not in hatred for the enemy. His dependence on God for the ultimate outcome for good and his continued trust in the Lord Jesus as the source of his soul's peace are his distinguishing services to his country in all matters of her welfare.



February 9, 1936—Septuagesima Sunday
DEACONESS WORK

Let us think of and pray for the Deaconess Work.

The word deaconess is derived from the Latin *dianus*, meaning service, and truly, no other word could so well express the true meaning of the branch of our Church work.

Not all service can be classed as such, but only that done in the Church by women who have felt especially fitted for and called to do this noble work.

To serve means to use one's strength and talent for others. When this is voluntary it is an expression of love. This spirit is never found in heathendom, for heathen religions foster self-love, and instead of giving service their followers use everything in their power to accomplish their selfish ends. Service is considered degrading and fit only for women and slaves. But Christian civilization has elevated service, and in the Church of God the highest type of service can be seen in the quiet and effective ministry of the deaconess.

This service in the kingdom of God is not a new institution, but has existed since the earliest times. The Scriptures give many evidences of the authorized service of women in the congregation.

Though the Reformation occurred in the sixteenth century, the deaconess work was not established in our Lutheran Church till 1836.

The father of the new deaconess movement was Rev. George Fliedner, who founded the first deaconess home at Kaiserswerth, Germany, in response to a great and long felt need. God blessed his efforts abundantly and the work has progressed from that time without interruption, till today it is a great power for good.

What a beautiful type of Christianity is the deaconess. She knows what Christ has done for her, and in love and gratitude she has renounced the world, has sacrificed her home, and its comforts, and serves the Church for a far less remuneration than she would receive engaged in other activities. But her joy in doing something for Jesus more than makes up for all the

honor, ease and money which the world offers to her in these other activities of life.

From the report of the Board of Deaconess Work rendered at the Savannah Convention of the United Lutheran Church under the heading "Challenging the Highest Type of Womanhood" we quote "There is in the deaconess cause a real challenge for the finest type of young womanhood, especially now when young women of higher standards of intelligence, education and special training are being sought for secular lines of work and employment. The requirements of the deaconess, like those of the minister, are greater today than ever before, and if she is to measure up and qualify for the highest standard of service, she must represent a high type of intelligence and possess a thorough educational training."

We recommend to the young women of our Church the value of the deaconess service in the parish and also in the institutions of the Church and pray that they may consider the deaconess calling and that there may be those of our League membership who may offer themselves for deaconess training and work.

For further information, write to Philadelphia Motherhouse, Rev. E. F. Bachmann, D.D., 2100 South College Avenue, Philadelphia, Pa., or Baltimore Motherhouse, Rev. Foster U. Gift, D.D., 2500 West North Avenue, Baltimore, Md.

A FRENCH LAYMAN GETS A NEW VISION

A French Lutheran layman, toward the close of the recent convention in Paris, said to the writer, "Your Lutheran World Convention has brought to me a new vision and understanding of the power of Christianity." He is a man prominent in the civic life of his country and of thoughtful mind. So I said to him, "Please tell me more about it." He replied, "For years I have been dissatisfied with the achievements of the League of Nations. It represents the noble ideal of the furtherance of international peace through international cooperation but it does not seem to attain any definite results. On the other hand, here, delegates from Poland, France, Denmark and many other countries of the world have been working together with the delegates from Germany, day after day, as brethren, on the basis of their common faith, for the accomplishment of great common objectives for the benefit of groups of fellow Christians in almost all countries around the world. The power of Christianity has worked unity among them and has given them the common sense of brotherhood and partnership in a world-wide work. It is impossible to escape the convictions, in these circumstances, that in the final analysis international understanding, international peace, and international cooperation, in the face of actual realities, can only be attained through the extension of true Christianity among the peoples of all nations, for Christianity alone is able to create out of selfish men and women those who are actually to become men and women of good will and unselfish devotion to the ends of justice, righteousness and peace for the peoples of all nations. Hereafter, as never before, I shall stand as God shall give me help for the Church and for the propagation of the Christian religion."

—R. H. LONG, N. L. C.

Tai Tung Chen's New Worker

(By PAUL P. ANSPACH)

TAI Tung Chen congregation, located in the industrial area of Tsingtao, China, where the Luther League intends to build a new church and community center, has already taken steps to enlarge the scope of its work. Several months ago a new worker was added to the parish staff. He is Mr. Hsing Yuan-Tung. Let it be remembered that in China the family name comes first so it is Mr. Hsing (pronounced Shing) that we are writing about.

Mr. Hsing is a native of eastern Shantung. He has been a Christian since his boyhood. Some years ago he attended our Bible School in Kiaochow, one of our main stations. After assisting in evangelistic work at several places he was sent to the seminary from which he graduated this past summer. While at the seminary Mr. Hsing took special interest in and made special study of Sunday School work.

The pastor of Tai Tung Chen congregation, Rev. Yang Kuang-En, is also chairman of our Chinese synodical body. In addition to his pastoral duties he is often asked to visit various parts of our field which takes a considerable part of his time. It is therefore necessary for the Tai Tung Chen congregation to have an assistant pastor. Because of his special qualifications in Sunday School work and religious education Mr. Hsing was called to this position.

Tai Tung Chen offers a splendid field for work among children. It is the factory and industrial center of Tsingtao. The small homes of the factory workers are crowded together so that a large number of children are to be found near our church. Many of these attend school during the day and some are employed in shops and factories, but many have nothing to do. Playgrounds are almost non-existent and the modest homes do not boast yards and gardens so the average youngster is a street urchin not from choice but from necessity. It is therefore easy to corral these children into the church on the promise of a kushih (story). Hence Mr. Hsing can collect a congregation in five minutes and does. Here is his Vacation Bible School.

Our Sunday School on Sunday mornings averages about one hundred and fifty children. Mr. Hsing is assisted in this work by day-school teachers and others. He also has the children to come in the evening. They arrive at sundown, sing a few songs, hear a story, memorize a verse of scripture, answer some simple catechetical questions and then are sent home to make room for the adults who are enrolled in the night classes. Mr. Hsing also assists in this latter work. Mr. Hsing spends part of his time during the day in calling on Christians and non-Christians.

Last summer Mr. Hsing conducted a splendid daily vacation Bible school. It was not our first since we have been carrying them on for several years. This year we tried a new experiment. Heretofore we have depended on students to conduct the vacation schools. It was necessary to pay them something for their services since they lived away from home and had to board themselves. Their services could also be used at home unless they were otherwise profitably engaged. But this year we tried an experiment. Funds were low and the problem of financing the daily vacation Bible schools presented a problem. In faith but not without some fears we informed our Chinese congregations that they must take full responsibility as to cost of running the schools. To our joyful surprise it was a success. Mr. Hsing was able to find volunteer assistants. Materials were purchased by the students and the congregation.

Perhaps no better tribute to our vacation schools can be found than the fact that the government is imitating them in this city. Of course the government schools do not teach religion but they follow the general plan and method of our fine vacation schools. Mr. Hsing, like many others is looking forward to the new equipment which the Luther League has promised to provide. That will multiply the opportunities to do important work among the many children in the Tai Tung Chen area.



Mr. Hsing Yuan-Tung
New Parish Worker



Daily Vacation Bible School of Tai Tung Chen Congregation, Tsingtao, China.
Mr. Hsing, Assistant Pastor, was Director of the School

WITHOUT COST TO YOU

Copies of the China Missionary Project Service "Our Christ For Old China" are available at Headquarters, Luther League of America, 1228 Spruce Street, Philadelphia, Penna.

Eleventh Annual National Junior Institute, February 14 and 15, 1936, Muhlenberg Building, 1228 Spruce Street, Philadelphia, Penna.

SHALL IT BE WAR OR PEACE

(By Rev. Robert Harris Gearhart, Jr., D.D., Lutheran University Pastor, Philadelphia, Pa.)

EVERY age has thrust upon it some question which seems to it to be a problem peculiar to its own day. Just as each individual thinks that his difficulties are so unusual that no other person ever met quite the same sort of thing, so one generation after another considers in a similar but more exclusive way the issues that need to be settled.

Our grandparents so debated and finally settled the question of slavery. Our parents similarly concerned themselves about woman suffrage. Both of these issues had existed for centuries and occasionally attention had been drawn to them, but at last our grandfathers and our fathers became acutely conscious of them and pressed for their settlement.

Similarly our generation has become alive to the problem of war, its implications and the necessity of a solution for it. In attempting to arrive at an intelligent answer, a number of secondary questions must be studied rather carefully.

First: What are the causes of war?

Would it not be an interesting thing to see first what causes were assigned, and then what were the true issues that led into the conflict? As for example, the American Civil War of 1861-65, in the northern states only too often this is thought of as a war to free negroes from slavery. In part this is true, but only in part, for the questions of the right of any state or states to withdraw from the Union was also involved. Another question was the difference of the method of organizing life, in view of the kind of employment or business pursuits of the majority of the people and the difference in standards of living that grew out of them. What then was the real cause of this war?

What was the real cause of the World War? Why did America become involved in it? Was it because a German submarine sank the Lusitania, or was it because if Germany won the billions of dollars that we had loaned to the Allies would have been lost? (Have they been repaid even though the Allies won?)

What was the real cause of the American Revolution? Of course, all American school children know that far more was involved than the tax on tea which the people of Boston refused to pay. What were some of the more basic considerations that were involved? England never faced a similar rebellion in any other one of her colonies, and she never granted any of them representation in Parliament. Surely the American colonists were not the only ones that were sought out for taxation without representation by the mother country. The cause of this rebellion lay deeper than that.

Second: Whatever causes have been assigned, when does war settle them? Has any war ever settled the issues that were said to be at stake when the war began? In 1917 America was told that we were entering the war to make the world safe for democracy and to end war. What of the wars, great and small, that have come into being since 1917? What of the Soviet, Hitler and Mussolini, not to speak of any others? Was the war fought to make safe the rights of smaller nationalities? What of Ethiopia?

Has any war ever settled anything? Every war has brought along in its train other wars just as the American Revolution made certain the war of 1812. And that war might have flamed up again several times later; e.g., the Mason & Slidell case, and the Alabama claims, if it had not been for the will of the people to have peace.

Third: Who is it that brings about war? When have the persons who have had to carry it on had any deciding voice in its starting or its end? All America was concerned about the progress of the European conflict in 1914 and 1915, the ink in the newspapers was not even permitted to get dry before they were read and great sections of our population favored Germany. When the presidential campaign came on one of the slogans of the Democratic Party was "Vote for Wilson—he kept us out of war," and Mr. Wilson was re-elected by a great majority. If any inferences at all might be drawn from the results of the voting it would be that the American people had voted decisively against participation in an Old World conflict, and a majority of the Congress had been elected with a practical commission to stand against war—yet America got into it in April of 1917. Who is it who brings about a war—the people who have to fight and suffer and pay for it?

Fourth: Who wins a war? Would you say that America won in the World War?—with hundreds of thousands of dead and wounded, with a war debt of over 30 billions of dollars—approximately \$300 of debt for every man, woman and child in the United States? What did we win? Did the Allies win? 12,000,000 killed, wounded and missing, and 250 billions of dollars spent? Yet they thought they won. What did they win? England won 2,000,000 women who are compelled to be "old maids," and almost an equal number of widows. Over 3,000,000 English boys and girls lost either one or both parents in the war. Did the taxpayer win? Over 45 per cent of every penny earned in wages is swallowed by taxation. Who did win this war? Did Russia? Did Germany? Did Italy? Who ever wins when a war is fought?

Fifth: How much does it cost to fight a war?

Once upon a time, as all good fairy stories begin, it was possible to calculate within some hundreds of thousands of dollars—or some millions of dollars the monetary cost of any war, but now that is just as hopeless as any other fairy story. When it may cost anywhere from \$30 to \$5000 to fire one shell and when millions of men are busy every day firing them, the hopelessness of even making a guess at the cost of war in money becomes certain. But what does a war cost in terms of people? Did you ever hear a baby cry when it was hungry? Well, what must it cost five million babies to cry every day because they are hungry—and never will know what it feels like not to be hungry?

Did you ever see the helplessness of a blind man at a strange street corner? How helpless must the tens of thousands be who have lost both legs, both arms, both eyes and hearing as well? Do you like to be bitterly cold? How much must it have cost the three million women and children whose froze to death between 1914 and 1918? These are the factors that are

not calculated when statisticians make up their figures, but should they not be entered into the cost accounting too?

Sixth: Is there a way out?

Naturally when people begin to think over such facts as these they start asking, "Is there not some other way out? Must nations always resort to war when they have a dispute to settle?" Do neighbors in your street begin to shout at each other and blow each other up when they have a difference of opinion that grows into a quarrel? Are there other ways of convincing your neighbor that he is wrong, aside from killing him? Is not this the very reason why courts of law have been established in every civilized country in the world? Is there any similar international court? How does the International Court at The Hague differ from the League of Nations? Have the International Court and the League ever succeeded in settling any disputed questions between nations? If not, why have they failed?

Would it not be possible for the United States to establish a Department of Peace with a Secretary for Peace in the President's Cabinet, and actively set about promoting peace and good will?

How many individuals within nations work against war? How many individuals within nations work for peace? Would it not be well if we as Christians saw what our Master said about matters like this? Turn to your New Testament and read Matthew 5:21-26 and 38-48. Concerning the need of protective armaments He says—Matthew 10:28-31. Only too often people's ideas of racial superiority have led into war. Jesus said—Mark 12:28-31. Does Hebrews 12:12-14 have any bearing here? Is this why Jesus said—Matthew 5:9.

War or peace, which shall it be for us?

The following short list of books and pamphlets will be found worthwhile:

The Causes of War—Salter.

What Shall We Do About War?—Sherwood Eddy and Kirby Page.

War Is Unchristian, But—Fellowship of Reconciliation.

National Defense—Kirby Page, Farrar & Rinehart, Inc., New York.

War—Causes, Consequences and Cures—Kirby Page, Farrar & Rinehart, Inc., New York.

POCKET TESTAMENT LEAGUE

Pocket Testament material for the promotion of the Pocket Testament League:

Promotion Pamphlet (only one pamphlet needed for each League).

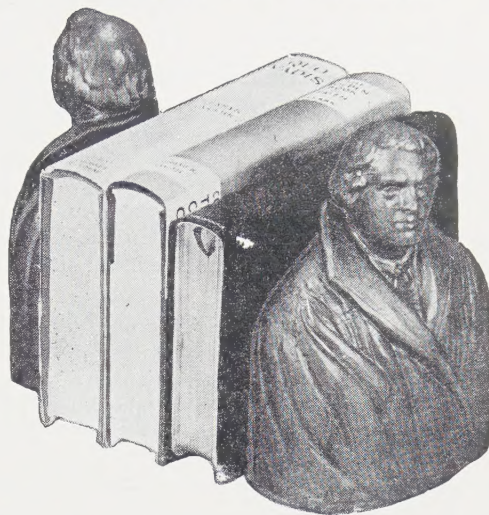
Enrollment or Application Card (to be used in the enrollment of members in the Pocket Testament League).

This literature is free. Order from the Luther League of America, 1228 Spruce Street, Philadelphia, Penna.

BEST WISHES, REV. SCHULZ

Looking Ahead—With an enrollment "the largest in eight years" Rudolph G. Schulz, the new President of Carthage College, Carthage, Ill., is already looking forward to registration of 1936. He is securing from the pastors of his territory a list of the high school seniors and recent graduates. If the early bird catches the worm, the college on the alert generally wins the approval of the student.

BETWEEN THE BOOKENDS



(A review of books recommended on the Reading Course will appear each month)

Personal and Social Living

"Human Nature" by Mable E. Locker and Paul J. Hoh, United Lutheran Church in America Publication House, pp. 144.

Miss Locker and Dr. Hoh are experts of the United Lutheran Parish and Church School Board. Under their direction much of the new parish school material has been produced. They know Human Nature, especially young human nature found in Luther Leagues. There are twelve chapters, and an introduction. Each of the chapters consists of paragraphs on what to look for in this chapter; a detailed treatment of the subject of the chapter; directions for activity confirming and developing the subject; and reference for further reading. As the title implies the book is a study of human nature—physical, mental, the construction of ideas and ideals, how we act, learn, our relations with children, other young folks, adults. An appendix supplies an observation chart for self-examination or for getting a line on others so that we can cooperate with them more effectively. Every League officer should own and use this book. It is one of the Lutheran Leadership Course Books.

—C. P. HARRY

Fiction and Poetry

"The American Family" by Faith Baldwin, published by Farrar & Rinehart, pp. 388.

This very interesting and delightful tale might better have been called "The Loves of David Condit." It is the story of his love for China where he was born, a missionary's son. Of his love for his father who labored until his death in that field, and of his love for his mother who wore herself out there. It tells of his love for Haing Ong, the Chinese boy with whom he played, and with whom he had always hoped to work in medicine. It tells of his burning love for Adeline Graham, an orphan girl, adopted in her rich uncle's family, and of her love for him, and of her failure to meet the test. And there is his love for her cousin who in many ways is the real heroine of the book, brought up as Adeline was, but meeting every test victoriously. And there is his love for Mary Dexter, the little child of a poverty

(Continued on Page Fifteen)

BLUE SKY ABOVE

(By Earl S. Miers)

AS she sat on the cane chair before the open kitchen door, peeling potatoes for Jerome's dinner, Julia Hollis found the warm may air deliciously fragrant. The girl allowed her eyes to wander from the saucepan, of brown, speckled peelings past the newly painted hitching post across a dozen miles of rolling farm land. They were clear, keen eyes and they missed nothing—not even the rabbit that bounded through the fringe of maple trees.

"Spring—at last!" she exclaimed impulsively, and fought to clear the huskiness from her throat. "It's immense!"

When Jerome came in from milking the cows several minutes later the potatoes were still unprepared.

"O Jer!" Julia cried, embarrassed. "I didn't realize it was so late. I'll hurry and it won't take long, really."

Her brother grinned as he seated himself on the pile of old papers. "I'm not hungry, not terribly, anyway. I saw Carter Conway this morning."

"What did that one have to say?" Julia asked coolly, her eyes straight before her.

A shadow crept into Jerome's expression. "You've sized Carter up all wrongly, Julia," he said. "He's trying to help me—both of us. Why he's going to buy that strip of land along the brook. Think of it!"

Julia laced her fingers over her knees. "The money we'll use to pay for the seed, I suppose."

The shadow deepened.

"And when the crops are sold," she continued, "that will go to pay off part of the mortgage."

Jerome looked at her thoughtfully, and Julia, seeking to escape the reproach in his eyes, arose and kicked the stove door shut.

"I can't figure you any more, sis," Jerome spoke up suddenly. "Something's come over you. You've changed a good deal."

"Why wouldn't I?" Julia flared in hasty anger. "Look at me, my clothes, my face! I look like a worn-out old peasant woman. Why, I've become just a—a—drudge!"

"Oh, Julia!"

Somehow her wrath abandoned her suddenly, making her feel that she had been a little savage. She turned toward the window, hoping he had not noticed the silly way her lips were puckering. When she had once more gained control of her herself, she spoke softly.

"I'm not blaming you, Jerome. It's all been a ghastly mistake, that's all. We never should have taken the old place, and come out among these people. They're not our kind."

"Our kind?" Jerome regarded her, half amused.

"I mean, they're rough. Unpolished, I guess."

"I can't see it, sis. Maybe they haven't your education, but they're not coarse. They've got simple, industrious, God-fearing souls, if that's what you mean."

Julia hesitated in momentary confusion. "Let's not talk in tangents," she said quickly. "It's because we're tied to the place hand and foot that I object. Day in and day out our heads are bowed down to the ground. Never can we turn our eyes toward the blue sky above. Oh, Jer, all this endless, killing sacrifice! What's it go-

ing to bring us? Where will we be next winter when the snow is piled three feet high, isolating this spot from all the rest of the world?"

"Here, I hope," he retorted, smiling faintly. "And the winter following, too. It's got to be. We've staked everything we own on making a success of this old farm. It'll take time, but we can do it."

Julia groaned, discouraged. "Is there no way out?" she asked dismally. "Couldn't we just throw it all up for a failure?"

"It's not a failure," Jerome replied stubbornly. "We've got to shoulder that mortgage. Carter has been too much of a square shooter. I wouldn't walk on him—or anybody—that way. When dad died he did everything to help."

She bit her lip cruelly, crestfallen. His eyes sought hers challengingly. "It's going to take courage, but we'll pull through," he said.

"All right," Julia consented lamely. "The paper's in the parlor, Jer. You can read until the things are cooked."

Somehow her acquiescence hurt more than her rebellion, and when Jerome came in to dinner shortly afterward Julia noticed his eyes were clouded and worried. "What's wrong, Jer?" she asked anxiously. "Is it something about the farm?"

"No," he replied ruefully. "I've been thinking—about you."

"Oh, dear!" she sighed, relieved, brushing her hand through the air as if to dismiss a trifle. "Do I affect you that way?"

He nodded, faintly disturbed by her chatter. "Sis," he began soberly, "I realize this isn't any place for a girl like you. Not in the winter, anyway. If I could only spare the money, I'd—"

"Let's not go into all that again," Julia interrupted hastily, concerning herself with a forkful of peas. "I was tired before; that's why I spoke like such an ungrateful little wretch. You understand, Jer."

"Too well, Julia. Let's become honest about it. For there is a way, if you'll do your share."

"My share?" she asked with sudden interest.

"Carter's mother was saying how they wanted to have a summer school here this year for the kids who are delinquent in their studies," Jerome explained. "You know Miss Anna, the regular school teacher, is leaving. Well, you could handle the job, Julia, and the money would be enough for you to go east to spend the winter months with Aunt Eva."

She could feel her heart racing. "Do you really think so?"

"I'll speak to Mrs. Conway," he promised, "first thing in the morning."

Carter, himself, brought word that they would be glad to have her take Miss Anna's place. Julia saw that his eyes were blue and frank, that he was at ease alone with her in the kitchen. It struck her as rather incongruous that she should suddenly find his presence there natural.

"You won't have to begin for another month," he said.

"I know I'll like the work," she responded. "The money, as Jer probably explained, will make it possible for me to go east this winter." She looked for approval.

"He didn't," Carter spoke gravely.

"Didn't what?" demanded Julia quickly.

"Tell me about your plans," Carter said directly. "It doesn't make any difference, of course, only—"

She looked at him thoughtfully. "Is it a sin ever to want to leave this place?" she asked suddenly, and was surprised at the harshness that crept into her voice.

"I was thinking of Jerome," he told her almost reprovingly. "It'll be hard for him, having you away from him like that."

Julia felt defeated. She hadn't thought of that. Of course Carter would be the first to think of this aspect. She felt her old repugnance for him returning. He was always doing things, saying things that bound her to the farm. Why couldn't he mind his own business?

Later, however, she repeated his conversation to Jerome.

"Carter means all right," he laughed. "He doesn't understand. I'd be much more satisfied knowing you were content with Aunt Eva, than unhappy here."

"Jer, you're a darling," Julia cried joyously.

It was hard for her to wait until the summer school opened. It was going to mean so much to her. It would give her a chance to forget farms and mortgages, to get a glimpse of the blue sky above.

The first day of school Julia never quite forgot. The children were, she thought, characteristic of the place. They were clothed simply, cleanly, but they were so everlastingly prosaic in their attitude. When she had gone to school she had been tenfold more sophisticated. The teacher hadn't been anything resembling the divine creature they made of her.

Still, she couldn't feel provoked with them. They all meant too much to her, even Mrs. Tompkin's Horace, who at thirteen thought three times nine might be anything from sixteen to fifty-eight. They were her escape.

Carter always brought his sister, Sue, in the small farm truck. Of course Julia saw him.

"What's the lesson today, ma'am?" he invariably asked with cheery satisfaction.

Julia thought he was almost possible when he wasn't meddling in her affairs.

Jerome noticed the change. It was too vital, too apparent, for him to mistake it. He offered a silent prayer of thanksgiving that the solution had been so easy. The glow had returned to Julia's cheeks; the spring to her step.

"She'll never know," he vowed silently, "but it's going to be like exile after she's gone."

He leaned against the hitching post, supporting himself upon his elbows. His eyes fondly took in the long rows of young corn, sturdy, vigorous stalks of maize. He felt suddenly that they were worth fighting for. Oh, it might be idealistic prattle, but there was a thrill in knowing that more than one hungry mouth would be fed because of his effort and sacrifice. Jerome was still standing there when Julia returned from school.

"Horace Tompkin is becoming a mathematician," she exclaimed proudly. "He knows every multiplication table up to ten!"

"That only shows what a good teacher can do," he complimented. "My, the teacher who takes your place

this winter is certainly going to be thankful for the progress you've made."

Julia laughed, and said something about being famished. Jerome was puzzled at the expression that came into her face.

July faded into August, and Julia began to make preparations for leaving when the summer session ended the latter part of the month. She was thinking of whether to buy shantung silk for afternoon dresses or satin crepe, when Carter came with Sue.

Julia thought it queer that his customary greeting was omitted.

"I've had word from down state," he said in answer to her inquiring look. "Insects are beginning to invade the corn belt. If they reach here—"

"O Carter! Not—not—"

He nodded sharply. "Complete ruin, Julia."

In less than a week Jerome's corn hung limply beneath the blight of the invading swarm.

"It's all over, Julia." He was thinking of the wasted sacrifice, the hungry mouths that were still unfed. "Carter says that he'll try to shoulder this place in return for the mortgage. I hope you've got enough money to take us both east."

Julia seemed changed. "I wonder if this isn't all for the best?"

Tragedy set too heavily on Jerome's shoulders for him not to lose patience. "That's mean, sis," he fumed. "It's gloating! All right, you've won."

Julia understood. "I got my check today, Jer," she said softly. "Carter thinks it will be enough, with what I get for teaching this winter, to pull through."

"No, sis," he said with a sigh, wondering why the words came with such difficulty, "it's awfully decent, but what is there here to make it right for you to stay?"

"Horace Tompkin's multiplication, for one thing," she laughed lightly. "It would break my heart if some one else got hold of him that he couldn't take to. Then there's Sue with her reading and Tommy Burns in finding spelling so much easier. O Jer, it wouldn't be fair for me to quit them after they've tried so hard to do as I've wanted!"

Jerome remembered the afternoon by the hitching post, when the expression in Julia's face had puzzled him.

"And I forget one thing," she continued, grinning sheepishly. "Carter's going to have dinner with us. I told him he might, if he wanted to."

Jerome stifled a chuckle. Later, as he sat on the porch reading, he saw Carter and Julia go out together, but that wasn't what made him smile. Julia's head was tilted cockily, triumphantly upward. She had found—the blue sky above!

When some folks lose a loved one they try by every mechanism to bring back the object of their affections. They resurrect old snapshots and visit mutually loved spots. Others get into life as the loved one would be doing—and make sure of having a good report to make if ever they meet again.

Eleventh Annual National Junior Institute, February 14 and 15, 1936, Muhlenberg Building, 1228 Spruce Street, Philadelphia, Penna.

INTERMEDIATE DEPARTMENT

Dear Intermediates:

Hobbycation

CHRISTMAS and New Year have come and gone, but the pennies keep on coming and the Luther League pins keep on going. At the rate they've been coming your Uncle Bim will have to have more than just the name of the Gump millionaire—he'll need some of his money. But a good time is being had by all, so keep on with the pennies and we'll attend to the pin end of the bargain.

Since last reporting on "winners" in the Penny Hobby five more lucky (or should we say observing?) Intermediates crashed through for pins. Those five are Janice Miller, Redeemer, Milwaukee, Wis. (her third pin), Margery May Lindgren, Long Beach, Calif., Cora Snyder, St. Peter's, Shepherdstown, W. Va., John Luther Vickers, St. Peter's, Shepherdstown, W. Va., and Wendell Anderson, Bethany, Altoona, Pa. So far nine pins have been awarded.

One of the reasons why we like to conduct these contests is because of the fun we get out of them. Being Secretary the human interest side of the active pastor's life and work is sorely missed. As a means of injecting a bit of this most important item into the dull days between contacting with groups at conventions, etc., we have long since learned that Hobbycation is a sure medium. By way of illustration let us cite one instance. A certain sender of pennies signed the name "CO CO." Such a signature may mean a lot of things. It may stand for a Hershey's product, or two companies of anything. It could just as easily be a boy's name or a girl's name. We took a chance and addressed our letter to Mr. Co Co. As usual our guess was wrong. And here's how Co Co put us straight.

Dear Uncle Bim:

"I was so glad to get the pin and I think it is very pretty. I will send you my other penny (Co Co sent one penny that was declared not in fair condition) as soon as I can get one. You made a small mistake in addressing the letter. I am a 'miss' (at least I try to be). My real name is Cora Crawford * * *, but I am always called Co Co. Other people have made the same mistake. Thanks so much for sending me the pin without the other penny."

(Signed) Co Co.

Now I ask you as a friend, who wouldn't give a pin for three pennies and a letter like that?

Another letter we received in reply to awarding a pin shows the spirit of real cooperation. It reads: "I thank you for the pin. I like the pin very much. We are going to help the others get the pin."

Have you read the new rules governing the Penny Hobby in the January issue of the Review?

Remember that it isn't too early to start making the Luther League Emblem with stamps. If your League wants to receive a real worth while prize you'd better get busy. Consult the December Review for information.

A Letter to Me For All

We get many letters at the desk of every conceivable subject pertaining to our job. Now and then there's a "kick" in some of them. Now there are two kinds of

"kicks." First there is the kind that sends you forward, then there is the kind that sends you backward. Both kinds are good. They cause you to press on. Among the "kicks" that send you forward is an occasional one that sends you "more forward" than the rest. We want you to share in one of these "more forward" kicks, so we're having it printed herewith. As you read it have a pencil and pad handy and write down the suggestions that one Intermediate superintendent finds helpful in making his League go. Then try them on your League.

"Dear Rev. Wolf,

"Since attending the Charleston Convention I have been inspired and given an insight into the possibilities of what the Intermediates can do. I have known all the while that they can do great things in the Church, but now I see it more plainly than ever before. We have always had a good League here at Redeemer, but now we have a better one which I want to tell you about."

"Beginning this fall our attendance has been better, starting with thirty and increasing to fifty at some meetings. There is a new spirit since the election of officers in October, and believe me they are doing things. The air is full of plans. First comes a play—a 3-act comedy, then a joint meeting with another large League (Washington Park) on December 19 at which time they will be our guests—and at which time there will be an amateur night. This will be the entertainment for the evening. A devotional program will be held first."

"The League's dues are paid to date—also \$10 toward the missionary objective of the National League."

"Enclosed is a snapshot of part of the 'gang.' Believe me (and I do—Ed.) they are a fine group—a group that gives you a thrill to work with and makes one swell with pride and even our heart beats faster as you think of what it means to have the boys and girls—the finest in the land—at work in the Church and for its advancement."

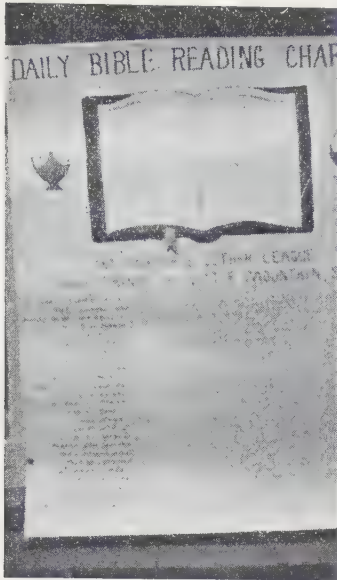
"I could write many things—that is, of their plans, etc., but I suppose all Leagues undertake many of the same things (packing a huge Thanksgiving basket, providing entertainment for an inner mission home for girls, etc.)."

"Hope this will inspire you (it does) to go working on in your good work—in the great army of Intermediates."

REV. L. GLENN CLONINGER, B.D.,
Ass't Pastor, Evangelical Lutheran Church of
the Redeemer, Milwaukee, Wis.



Intermediate Luther League, Redeemer, Milwaukee, Wis.



A Daily Bible Reading Chart used by the Holy Trinity Intermediate Luther League, Little Mountain, S. C. This must account in large part for this League's fine record of individual daily Bible readings.

Reading Course Book Readers

The Orphans' Home at Zelienople, Pa., is the first to report members who have read all the books in the 1935 Reading Course. To each was awarded a certificate, of which we have many ready to issue to all who inquire.

There were seven in the Zelienople group, namely: Annabel Portzer, Marion Beck, Hazel Chappell, Wilma Bowman, Catherine McGinnis, Albert Buchinal and Anna Fuchilla.

Rallies—Conventions

Miss Brenda Mehlhouse, Junior Luther League Secretary, visited the Mid-West State Conventions and reported lively and worth-while "gatherings" of Intermediates wherever she went—in Iowa, in Minnesota, in Nebraska and in Illinois. Fine work, middies!

Maryland—"All Maryland Day" is the name given to Maryland's annual Intermediate get-together. This year it was held on October 19th in Baltimore. Miss Edna Werner is the able Secretary of this state. On the program we note these features: Worship; Discussion Groups (Worship, Variety Programs, Planning the Topic, Socials, Membership and Hobby Groups); Fun Period, Superintendents' Discussion Group; Play; Fellowship Supper and Closing Worship Service.

Connecticut—Mrs. E. W. Hammer is the name of the personage who hammered out and executed the following fine program: Intermediate Luncheon—Speaker, Sister Pearle N. Lyerly; Program of directed play at Hubbard Park; Dog roast; Evening Devotions—George G. Hackman. That was on Saturday. On Sunday this was the program: Sunrise Service, Sunday School, Communion Service, Devotions—Speaker, Rev. R. J. Wolf; Business Meeting and Conference.

Long Island—That is a part of New York. The theme was "Building." An afternoon and evening were devoted. An Opening Service of Worship and greetings started things. Then came Business. Following this was a Discussion Period on Convention Theme, led by Mr. Alvin Schaediger, First Vice-President, Luther League of America. Supper and Fun Time was the next item. The Evening Service consisted of an inspirational talk by Mr. Schaediger and Candlelight Installation Service. Miss Louise Reiss is the District Superintendent.

Hummelstown—That's in Pennsylvania. Only by hearsay do we know about this gathering of teen agers. More than four hundred were present, we are told. An offering of \$30 was received for the new China missionary objective. This large group came out of the Harrisburg District. Fine work!

Iowa—We will let Betty Wirt, President of the St. John's (Des Moines) League tell you all about it.

November 12, 1935.

Rev. Robert J. Wolf
806 Muhlenberg Building,
Philadelphia, Pennsylvania.
Dear Rev. Wolf:

Last Sunday the Intermediate Leaguers of Iowa held a rally at St. John's Lutheran Church in Des Moines. Since this is the first rally the Intermediates have ever had in Iowa, I thought that you might be interested in hearing about it.

Our League had as their guests the Intermediate League from Newton, Iowa, and Unity Lutheran Church of Des Moines. All together we had about forty young people present.

To get the Leaguers into the spirit of the rally our State President, John Haydon, led the group in a few of the songs that he had learned at the State and National Conventions. We consider ourselves very lucky to have the State President in our local League.

After a short but inspirational devotional service, we had a short musical program. John Haydon gave a review of the Intermediate Rally in Charleston and the Prize Winning Essay was read

by one of our Leaguers. Following this Rev. Beil led an open forum on the work of the Luther League. Unity League has been organized only a short time, so they were very much interested in the work that the other two Leagues were doing. Each League President gave a brief review of the work of their own League. Rev. Beil reviewed the Sixteen Point Program and told of its importance in the Intermediate League.

Following a supper held in the basement of the church, we joined the Senior League for their evening devotions. Two of the Intermediate Leaguers took part in this service.

During the month of November the two Leagues are meeting together for a study of missions. Rev. Weertz has been reviewing the book "The Jew and the World Ferment." Last Sunday we had a returned missionary as our guest speaker. We find that this is a successful method of presenting mission work to our Leaguers.

Some More Sustainers

In my December letter I admitted making two mistakes, suggesting that in all likelihood I'd make one in time to tell you about it in the January issue. But I went "errorless" a whole month. Not so this month. The mistake in question was committed in the October Review, but only called to my attention as of November 25th. The mistake was in failing to credit Holy Communion, Utica, N. Y., with a Contributing Membership. I gave the credit to Holy Communion, New York City. Due explanation and apologies were extended to Miss Lillian W. Shafer. Recent contributors to the Sustaining Membership are:

Holy Trinity, New York City	\$5.00
Moxham, Johnstown, Pa.	5.00
Ascension, Savannah, Ga.	5.00
Trinity, Ellmore, S. C.	1.00
First English, St. Joseph, Mo.	5.00
Christ, Staunton, Va.	5.00

Affectionately,

HUNDREDS OF COPIES SOLD!

Leaders say, "Just what I needed!"

Each Local League should have a complete set

The "If I Were" Series

"Duties of a League President, Vice-President, Rules for Conducting a Business Meeting"

Price, 5 cents

"Duties of League Recording and Corresponding Secretaries, Treasurer"

Price, 2 cents

"Duties of a League Educational Secretary"

Price, 2 cents

"Duties of a League Missionary Secretary"

Price, 2 cents

"Duties of a League Life Service Secretary"

Price, 2 cents

"Duties of a League Intermediate Secretary"

Price, 2 cents

"Duties of a League Junior Secretary"

Price, 2 cents

A Complete Set—Fifteen Cents

Every League should have a complete set of these pamphlets.

A valuable addition to your League library.

Every officer and secretary should have a copy of these suggestions for better League administration.

No reduction in price of pamphlets in quantities, except in purchasing complete sets.

You can't afford to miss this opportunity.

Order from the Luther League of America, 806 Muhlenberg Building, 1228 Spruce St., Philadelphia, Penna.



THE JUNIOR DEPARTMENT



CALENDAR FOR FEBRUARY

1. Study the February Junior Topics on the Bible
2. Use the February Junior Topics Booklet—"The Story of Our Bible"
3. Attend the Eleventh National Junior Institute at Headquarters on February 15, if possible
4. Cooperate in the Pocket Testament League Movement—have the Juniors join—give a program on February 16
5. Help the China Objective—observe "Junior China Day" on February 23
6. Have a Study Class on China—use "Ling Yang" as a textbook, have a public program, with exhibit, etc.

Dear Leaguers:

The calendar on our desk says "December 7" when this is written, and most of you are busy "Christmas shopping."

Turning to our date book, however, we see, "December 7—copy for February Review due—write February Junior topics," "December 15—Junior Secretary's annual report for Executive Committee meeting due," "January 1—promote Pocket Testament League and China objective," "January 20, 21, 22—Executive Committee meeting, Luther League of America," "February 15—National Junior Institute."

So our mind is filled with these many items, and we trust that you played "Santa Claus" for the Junior Secretary, and put in her Christmas stocking your co-operation with the Juniors in our China objective, a successful Junior Institute, more Junior Daily Bible Readers, and plans for forward work at the Executive meeting. We mention this to show you how far ahead we must be thinking and planning.

Rallies

Reports of Nation Wide Junior Rally Day are still coming in and much enthusiasm and interest is reported:

Porto Rico: Miss Villarini sends us a large envelope of pictures, song sheets, and a report of the rallies in Porto Rico. (We did not read the song sheets, because they were in Spanish!)

On November 2 one rally was held in Puerta de Tierra by the Juniors of San Pablo, and Buen Pastor Leagues. Over seventy-five attended. The regular suggested program of the Luther League—entirely in Spanish—was given.



A Group of the Little Leaguers of San Pablo, Porto Rico, at the Park

On November 9 another rally was held in Bayamon, attended by Zion, Santisima Trinidad, and Betania Juniors. The same program was used, and the attendance was over a hundred.

At the same time a rally was celebrated in Tao Baja, with the Juniors of San Pedro, Getsemani, Bethel, and St. John's participating. The Luther League was the theme here also. Congratulations to you, Porto Rico Juniors! Keep up your fine work.

Southern District, New Jersey, Juniors, under the direction of Miss Anna Petersen, held a rally on November 2 in Temple Church, Camden. Temple Juniors presented a dramatization, "The Unmerciful Servant." St. John's, Westville, gave an exercise, "Our Luther League Motto." The worship period was conducted by Grace Juniors. Talks on the Educational, Missionary and Life Service Departments were given by Miss Petersen and Juniors from Westville and Temple. Miss Helen Wenzel gave a blackboard talk on what the League is accomplishing. A special feature was the singing, successful because the hymns—the Junior Rally Hymn, "Childhood of the Church," etc.—were mimeographed and given to each Junior. An offering of \$2 was given to the China objective.

Georgia. The Juniors of St. Luke's, Thunderbolt, and Ascension, Savannah, rallied in St. Luke's new parish hall at Thunderbolt. The program on the League was used, and posters and material on exhibit at the Charleston convention were on view. The State Junior Secretary, Miss Anna Beckmann, planned this rally.

Maryland. The Juniors of the Baltimore District met in Trinity, West Baltimore, under the direction of Mrs. John Lovelless, Jr., and gave the following "variety" program:

Greetings—District Junior Secretary

Recitation—John Morrow, Calvary

Hymn: "I Think When I Read That Sweet Story of Old"

Scripture: Psalm 23—led by Joseph Duchon

Prayer—District Junior Secretary

Roll Call

Exercise: "Our Junior League Aims"—Trinity, West Baltimore

Hymn: "I Would Be True"—Messiah Juniors

Talks On Life of Martin Luther—Christ Juniors

Song: "All the World"—Grace Juniors

Story: "The Left Over Pumpkin"—District Junior Secretary

Hymn: "Saviour, Like a Shepherd Lead Us"

Lord's Prayer, Benediction

Texas. Miss Erna Roitsch, Texas State Junior Secretary, sends a report of a number of rallies:

Galveston: Forty were present at this meeting, held for the local Junior League. There was an exhibit of pictures of Luther. Hymns written by Luther were sung. Stories of Luther's life were told. A contest was conducted, with questions and answers on Luther. Each Junior made and took home a Luther emblem, made by cutting and assembling the parts—the black cross, the red heart, the white rose, the blue field, and the gold circle.

Schroeder-Victoria Juniors held a joint meeting, twenty-one of the Victoria Juniors motoring to Schroeder to take part. The theme was Martin Luther, and the program was presented by the Victoria Juniors—rally hymn, prayer, the topic on Luther, sentence prayers, questions and answers on Luther, remarks by Rev. Oelke, offering, and closing prayer. Games and refreshments followed.

Dallas Juniors held a local public service, using the program on the Luther League, after which the Juniors, Intermediates and Seniors joined in games and a social hour in the parish hall.

Nebraska. Miss Thelma Wenk, State Junior Secretary, reports a joint rally of the Creston and Leigh Juniors in connection with the District Senior rally. A social in the afternoon, supper, and a program presented for the Seniors in the evening made up their rally.

Minnesota. The Twin City Juniors rallied in Salem, Minneapolis, and gave a program on Martin Luther, each Junior League contributing a number. A social hour afterward was directed by the Salem Juniors.

Senior, don't you wish you had attended some of these rallies? And won't you encourage these Juniors in the work they are doing by your support and co-operation?



San Pablo, Porto Rico, Juniors in the Exercise, "Junior League Aims"

After the program the children were taken to the park, where they enjoyed a social program, with games and refreshments.

CONTESTS

We are happy to announce the winners in the first contests we have been having:

Luther Notebooks

Some fine notebooks on Luther were received and the best one was hard to select.

A number from the Lutheran Orphan Home, Zelenople, Pa., Miss Nellie Parks, leader, were very fine.

And a most unique book, with the cover in the form of the Junior Luther League insignia, and the pages in Luther League colors, representing the black cross, red heart, white rose, blue field, and gold circle, and richly illustrated with pictures of Luther, came from the Juniors of Ascension, Savannah, Georgia, Miss Anna Beckmann, who is Georgia-Alabama's State Junior Secretary, superintendent.

So we have declared this contest a tie and awarded a picture of Luther to each one.

And honorable mention goes to Trinity, Butler, Pa., Miss Blanche Gallaher, superintendent, who in a mission congregation of 150 members, has a Junior League of 30 members.

Mexican Houses

We anxiously awaited returns in this contest, to see what the Juniors could do in this contest! And we received some fine Mexican houses. Among them were: Messiah, Baltimore, Md.; St. Andrew's, Brooklyn, N. Y.—Miss Marjorie Sorrick and Miss Anna Fritz, superintendents, and to these two we give honorable mention.

The best house received, and the one reaching us in best condition was made by the Memorial, N. S. Juniors, Pittsburgh, Pa., superintendent, Miss Rose Heurich, who is also the Pittsburgh District Junior Secretary. They have been awarded a copy of the book of stories on Mexico, "The Burro's Money Bags."

Congratulations to these Juniors who worked hard. The awards are not as important as the facts learned by all who entered these contests.

And don't forget the other contests—you all have a chance to win in these (see the Reading Course Circular):

January—dressing of a doll in South American costume
March—notebook of stories written on "Illustrated Story Book"

April—poster on "Little Women"

May—a totem pole made after reading "Totem Tales"

Have you sent in a South America doll?

Did you celebrate "Missionary Sunday" with the Senior League?

Are you planning for "Junior China Day"—February 23?

What did you do at Christmas time for others?

Are you joining the Pocket Testament League?

Write and tell us about these things.

A JUNIOR LUTHER LEAGUE WORK SHEET

that will help you plan your work:

Plan for topics, handwork, memorization and general suggestions for the Junior Luther League are here given.

The topics and Reading Course, of course, change each year. This is the basis of the work. Send for the list of topics and a Reading Course circular each year.

The other activities and general suggestions cover what the girls and boys should receive during the entire

four year Junior period. Therefore do not try to do all in one year—but select each year what best fits the topics and Reading Course themes.

Material suggested may be ordered through Luther League Headquarters. Write to the Junior Secretary for any further information.

Little Leaguers—4 to 6 Years

(STUDY)

Topics: Pamphlet, "Programs for the Little Leaguers"—25 cents—Luther League Headquarters.

Mission Study: Book suggested each year by Women's Missionary Society. (1935-36 "The Three Camels" and "Koto")

Reading Course: The Little Leaguers Reading Course (get Reading Course circular)

Bible Verses: Bible A-B-C verses: selected verses in the programs; I John 4:8; Psalm 74:17; Solomon 2:12b; I John 4:7; Ephesians 4:32; Colossians 3:20; Psalm 44:4; Psalm 45:1; Psalm 138:1.

Bible Study: Names of Bible characters (Moses, David, Jesus, etc.); Bible stories told (Baby Moses, Little Samuel, The Christ Child, etc.)

Catechism: The Lord's Prayer

Common Service: Invocation, Amen

Church Symbols: Cross

(WORSHIP)

Hymns: "Jesus Loves Me"; "Away In a Manger"; "The Morning Bright"; "Jesus When He Left the Sky"; "Now the Light Has Gone Away"; "Praise Him, Praise Him" (use Children's Hymnal).

Psalms: Psalm 23

Prayers: Morning, Evening, Table; Lord's Prayer (use Hoh's "Suffer Little Children")

Pictures: Christ Blessing the Children (Plockhorst); Madonna of the Chair; He Is Risen; The Child Samuel; Jessie Wilcox Smith's pictures of child life (get a catalogue of pictures from the United Lutheran Publication House, and from Perry Picture Company, Malden, Mass., 15 cents)

Church Service: Attendance at worship

(FELLOWSHIP)

Working With Other Groups: Visiting the Nursery or Kindergarten Departments of the Church School; singing at baptismal service; presenting picture to other department; helping in programs on all special days, Christmas, etc.

Attendance Devices, etc.: Home Made Rolls—attendance, birthday, go to church, new members, rainy days, etc. Heart, crown, star, candle, cross, Bible seals used. Birthday Posters to Build (Minor-Bryants) 25 cents—for each month.

Handwork: Bible A-B-C Blocks—25 cents; Lenten and Christmas Booklets; "Tell Us—What Is Christmas"—booklet, 25 cents; "Before We Have Learned to Read" Book—15 cents; "God's Gift of Summer" book—15 cents; Posters to Build—25 cents, Spring, Summer, Autumn, Winter, Christmas, Easter, Thanksgiving; Handwork Color Cards—The Creation Story—15 cents; Outline Pictures to Color—35 cents—God's Care; Year 'Round Drawings to Color—15 cents each—Sports of Childhood, The Way to Health; Children of Other Nations to Color—15 cents; Built Up Posters—50 cents—Child Life; Posters to Color—25 cents—Health; Makaposters—30 cents each—American Indian, Colonial, Japanese, Chinese.

(EXPRESSION—SERVICE)

Christian Service: Lessons learned expressed in daily life somehow. Gathering leftover supplies of Bible School. Showing kindness to those about the church—janitor, etc. Birthday cards sent. Bringing others. Flowers gathered for sick. Fruit sent to hospitals. Supplies kept and sent to Puerto Rico. Supplies sent to mountain missions of Virginia, etc. Help Junior Leagues in India and South America. Work for the children of Japan, China and Africa.

Little Leaguers—6 to 8 Years

(STUDY)

Topics: Programs each month in Luther League Review for Little Leaguers.

Reading Course: The Little Leaguers Reading Course. Read stories to the children. Use some of the books as the basis of lessons.

Bible Verses: Bible A-B-C verses; selected verses in the programs; verses in Bible A-B-C book; Diamond Merit Cards (blank cards on which to write selected verses); I John 4:10; John 3:16; Ecclesiastes 3:11; Daniel 2:23; Psalm 122:2; Psalm 121:2; Psalm 118:24; Matthew 22:39b; Exodus 20:12; Matthew 10:8b; Ecclesiastes 9:10.

Bible Study: Names of first five books of the Old Testament; names of the first five books of the New Testament; number of books in the Bible.

Catechism: The Ten Commandments

Common Service: Kyrie, Gloria Patri

Church Symbols: Trinity, Advent and Easter symbols

(WORSHIP)

Hymns: "Father, We Thank Thee"; "Little Children, Can You Tell?"; "There Is a Green Hill Far Away"; "Jesus, Tender Shepherd"; "Let Me Learn of Jesus"; "Can a Little Child Like Me?"; "For the Beauty of the Earth"; "All Things Bright and Beautiful"; "Now the Day Is Over" (use Children's Hymnal)

Psalms: Psalms 117, 100

Prayers: Morning, Evening, Sentence, Opening (use Hoh's "Suffer Little Children")

Pictures: Add The Good Shepherd; The Sower; All Things Bright and Beautiful (Margaret Tarrant); The Star of Bethlehem (Tarrant)

Church Service: Attendance at worship

(FELLOWSHIP)

With Other Groups: Fellowship with the Primary Department of the Church School; visit the Senior League occasionally; help in programs of Senior League, Missionary Society, or other organizations; help in some project about the church.

Attendance Devices: Attendance Cards (quarterly or monthly); Honor Rolls (appropriate seals for each month for attendance, Bible reading, memory work, etc.—Thanksgiving, Christmas, patriotic, etc., seals)

Handwork: Bible A-B-C Books made; "The First Christmas"—cut-out—75 cents; "This Book Is For You"—Summertime—15 cents; Bible Story Color Books—15 cents each—The Boy Who Was Named Samuel, The Boy Who Saved His Father and Brothers; Jesus' Birthday; Posters to Build—25 cents—Easter, Thanksgiving, Christmas; New Posters to Build—35 cents each—Working Together to Tell the Story of Moses; Working Together to Tell the Story of Christmas; Handwork Color Cards—15 cents each—I Think When I Read That Sweet Story of Old; Jesus Loves Me; Lord's Prayer; Christmas Carol; Shepherd Psalm; Easter, Christmas; Outline Pictures to Color—35 cents each—animals, trees, flowers and birds of the Bible, Children of the Bible; Year 'Round Drawings to Color—15 cents—Days We Celebrate; Poster Patterns—missionary—40 cents; Around the World Drawings to Color—15 cents—Pilgrim; Built Up Posters—50 cents—Pilgrim; Old Testament Posters; New Testament Panel Posters—50 cents each; Built Up Panel Posters—50 cents each—Christmas, Easter, Children of Oriental Lands; Posters to Color—25 cents—Safety First; Posters to Paste, Cut and Color—50 cents each—Christmas, Safety First, Good Health, Good Manners, Pilgrim; Village Cut Outs—60 cents—Pilgrim.

(EXPRESSION)

Daily Life: Lessons learned increasingly practiced.

Own Church: Keep meeting room in order; gift to pastor on anniversary; keep lawn in order; music and programs for other departments; singing on special occasions; flowers on altar, etc.

Inner Missions: Cards to sick; work for little children in orphanages, kindergartens, settlements; trimming a Christmas tree for needy family; gifts to orphan home; program for old folks' home; visit to shut ins, etc.

Home Missions: Box work to Puerto Rico; box work for mountain missions, etc.

Foreign Missions: Special work for Junior Leagues in South America and India; work for children of Japan, China, Africa.

Juniors—8 to 12 Years

(STUDY)

Topics: Junior Luther League topics in Luther League Review each month. Junior Topics Booklets in Program Packet—issued each January and July—40 cents. List of topics for year free. Light Brigade topic last meeting of each month.

Reading Course: The Junior Reading Course. Get Reading Course circular. Note announcement of contests in the circular—have Juniors take part in these.

Bible Verses: Selected passages; Christmas and Easter stories; Bible Alphabets; Bible drills; daily Bible reading; selected parables; Beatitudes; Matthew 7:12; Psalm 100; Mark 16:1-7; Luke 2:8-20; Psalms 121, 24, 46, 67, 146, 1; James 1:22a; Matthew 10:2-4; John 15:1-12.

Bible Study: Books of the Bible; Names of Christ; disciples; drills in Bible geography; facts about the Bible; its divisions, etc.; story of how we got our Bible.

Catechism: Meaning of Lord's Prayer, Commandments, Creed.

Common Service: Offertory, Benediction, Gloria in Excelsis, Nunc Dimittis, divisions of church year; outline of contents of Common Service Book.

Church Symbols: All altar furnishings, symbols, large posters made with symbols cut from red paper on white card.

(WORSHIP)

Hymns: "Saviour, Teach Me Day By Day"; "All Things Bright and Beautiful"; "I Think When I Read That Sweet Story of Old"; "There's A Friend For Little Children"; "Jesus Christ Is Risen Today"; "Glory Be to Jesus"; "Silent Night"; "Beautiful Saviour"; "In the Cross of Christ I Glory"; "My Church, My Church"; "Onward Christian Soldiers"; "Now Thank We All Our God"; "My Faith Looks Up to Thee"; "I Love Thy Zion, Lord"; "A Mighty Fortress Is Our God"; "Faith of Our Fathers" (see Children's Hymnal).

Psalms: Psalms 95, 67, 121, 1, 46.

Prayers: Morning, Evening, Table, Opening, Closing, Sentence, Missionary, for sick, Christmas, Easter; teach collects, memorize No. 27 in Common Service Book; write original prayers.

Pictures: Hope of the World—Copping; Head of Christ—Hoffman; Sir Galahad; Sistine Madonna; The Angelus; Christ In Gethsemane; The Last Supper; Announcement to the Shepherds; He Is Risen; Song of the Lark; Copping's pictures on the life of Christ; Christ Calling the Fishermen; The Singing Boys (get catalogues from United Lutheran Publication House, and from Perry Picture Company, Malden, Mass.)

Church Service: Attendance at worship; texts and hymns reported; few thoughts on sermon recorded.

(FELLOWSHIP)

With Other Groups: Fellowship with Junior Department of the Church School; with groups of other churches; participation in special programs of all sorts; reports to Senior League regularly; study of other organizations of the church, their work; helping in some church project; entertaining and visiting groups of other churches; rallies and conventions.

Attendance Devices, Etc.: Attendance, memory work, Reading Course, daily Bible reading and 12 Point Program certificates awarded at end of year; Diamond Merit Cards with Bible verses for four years' memory work.

Handwork: You Finish It Bible Stories—Part 1 and 2—40 cents each; Bible Book Case Poster—25 cents; Assemble a Manger Scene; Find the Answer In Your Bible booklet—15 cents; Window Transparencies—25 cents each—Moses, Peter, The Good Shepherd, Christ Blessing the Children, The First Christmas, David; Handwork Color Cards—15 cents each—Good Samaritan, Joseph, Moses, Samuel, Paul, Noah; Outline Pictures to Color—35 cents each—Life of Christ, Children of Other Lands; Little Neighbors Paper Dolls—50 cents; Children of Other Lands Dolls—50 cents; World Friendship Dolls—Japan, Orientals, 25 cents each; Around the World Drawings to Color—15 cents each—Eskimo, Chinese, Arabian, Japanese, American Indian; Built Up Panel Posters—50 cents each—Farm Life, Desert Life, American Indian, Eskimo, Japanese, India, Chinese; Character Posters to Color—25 cents; Good Citizenship Posters—25 cents; Courtesy Posters—25 cents; Posters to Cut, Color and Paste—50 cents each—American Indian, Near East, Eskimo; Window Transparencies—50 cents—Foreign Children; Around the World Drawings to Color—15 cents each—Irish, Dutch, Scotch, Italian; Built Up Panel Posters—50 cents each—Swiss, Dutch, Viking; People and Customs Drawings to Color—25 cents each—Germany, Italy; Village Cut Outs—60 cents each—Eskimo, Japanese, American Indian, Chinese, Arabian, Hindu, African; Maps of Holy Land, cities, rivers, etc., marked; Picture Maps, Africa, North America, South America, Philippines, etc.—each 50 cents; Bible Story Picture Map; Bible posters to illustrate stories; Notebooks on Lord's Prayer, Creed, Commandments; Hymn notebooks—illustrated hymns; original posters on Junior Reading Course Books; original posters on Christmas, Easter, 23rd Psalm, Paul, Moses, David, etc.; Notebook on life of Christ; Scrapbooks or posters on work of United Lutheran Church, boards, work, etc.

(EXPRESSION—SERVICE)

Daily Life: Christian character growth, habits of prayer, daily Bible reading, church attendance formed; living as Christian boys and girls.

Our Church: Services on special occasions; pass out Bibles and hymnals; arrange room for meetings; distribute church bulletins; usher at special children's services; hold a Christmas candlelight service; help in special needs of congregation; gifts to special funds for church, etc.

Inner Missions: Service at home or hospital; gifts at Christmas and Easter to needy; helping the institution nearest you in some way, etc.

Home Missions: Whit gifts at Christmas for Puerto Rico; box work for mountain missions, etc.

Foreign Missions: Special work for Junior Leagues in South America and India; work for children in Japan, China and Africa; Good Neighbor Club.

Let us hear from you when we can help you in any way with the Juniors. Let us hear of your work, and of any new plans you have tried.

Your Junior Secretary,

Brenda L. Mehlhouse

REPORT OF THE LUTHER LEAGUE REVIEW CAMPAIGN For October and November, 1935

	New	Renewal	Total
Northern California		1	1
Southern California	3	1	4
Canada	6	17	23
Columbia District	3	7	10
Connecticut	3	2	5
Florida	5	1	6
Georgia-Alabama	4	9	13
Illinois	8	3	11
Indiana	7	5	12
Iowa	6	14	20
Kansas	2	8	10
Kentucky-Tennessee	17	7	24
Maryland	31	12	43
Michigan	4	15	19
Minnesota		1	1
Mississippi	2		2
Montana	1		1
Nebraska	4	17	21
New Jersey	36	26	62
New York	20	35	55
North Carolina	103	67	170
Ohio	46	35	81
Pacific Northwest			
Pennsylvania	179	242	421
Rocky Mountain	1	2	3
South Carolina	94	78	172
Texas	4	5	9
Virginia	42	41	83
West Virginia	17	15	32
Wisconsin	2	2	2
Total	648	668	1316

What's Going On In The Church

FAITHFUL TO THE TASK

When Rev. Ambrose Hering, superintendent of the New York Inner Mission Society, reached the milestone which marked a quarter of a century of continuous service in the cause of Inner Missions this fall, his friends tendered him a complimentary luncheon at the Aldine Club, New York City. Dr. Paul Scherer was toastmaster. In addition to congratulations and good wishes there were some material tokens of esteem. Rev. O. G. Gerbich, of the American Lutheran Church, was chairman of the committee of arrangements. Back of the three and a half years of service in metropolitan New York, Dr. Hering's record of labor is written in terms of four years service in Philadelphia, twelve in Pittsburgh and six and a half in Minneapolis. He is regarded as "father" of the National Inner Mission Congress. Practically all phases of Inner Mission work have felt his energetic influence.

DESCENDANT OF PIONEER BAPTIZED

On November 24, in Zion Lutheran Church, Athens, N. Y., two hundred and thirty-two years after the ordination of Rev. Justus Flackner as "first pastor of the Churches of the Hudson Valley," a commemorative service was held. Rev. Ellis B. Burgess, D.D., President of the United Lutheran Synod of New York, was the guest preacher. A feature of the service was the baptism of Robert Treat Chatterton, a descendant of the pioneer pastor eight generations removed. His mother, Mrs. Irene Spoor Chatterton, is the daughter of Mrs. Mildred Van Hoesen Spoor, daughter of Leonard Van Hoesen, a son of John N. Van Hoesen, son of Nicholas Van Hoesen, Jr., son of Mrs. Sarah Flackner Van Hoesen who was the daughter of Rev. Justus Flackner, first Lutheran minister to be ordained in America.

PROBLEMS OF YOUTH ARE DISCUSSED

At the Lutheran World Convention, held in Paris, France, Dr. E. E. Ryden, Rock Island, Ill., presented the paper on "The Lutheran Church and the Coming Generation." The world is striving to capture the youth. In the midst of the confusion they need the steadying hand and helpful counsel of the Church. More than that, the Church also needs the help of its young people. Dr. Ryden urged the Church to do two things, first to establish youth in the faith, and second, help young people to translate their faith into terms of everyday life. The Church must give youth a Christian philosophy of life.

Dr. Lilje of Berlin, one of a number of leaders in the discussion, declared that the youth of Germany was not speculative but straightforward and practical. It is politically-minded and marked by a devotion which is ready to serve and sacrifice. Christianity therefore has a strong appeal because the young generation is hungry for faith. Individualism is buried. The Lutheran Church must have an authoritative message to win and hold them, one in which the sovereignty of God is emphasized. A liberal, or emotional, or institutional Lutheranism cannot win them.

FIRST MEDICAL SCHOOL IN MARYLAND

Dr. Charles Frederick Wiesenthal, prominent member of First Lutheran Church, Baltimore, organized the first medical school in Maryland, a private institution which existed until the Medical Department of the University of Maryland was founded in 1807. Dr. Wiesenthal, surgeon-general of the Maryland Troops, was also president and physician of the German Benevolent Society of Baltimore. His purpose in founding the medical school was to protect the people from quackery by herb-doctors, bone-setters, witch-doctors, and the like. In 1788, while the students were dissecting the body of a murderer, a mob attacked the school and put an end to their studies.

ON THE PRESERVATION OF THE LORD'S DAY

"It is with a sense of deepest concern we note the growing disrespect and indifference for the sanctity of the Lord's day, as evidenced in the increasing use of the day as a day of pleasure, the alarming extent to which the day is being commercialized solely for material gain, the measure of indifference to and neglect of that high purpose for which the day was 'hallowed,' namely, for rest and worship, and, knowing well, both from sacred history and human experience, that naught but calamity can be the outcome to any people who thus wilfully and deliberately, knowingly or unknowingly, frustrate God's high purpose, we present the matter for your earnest and prayerful consideration.

We would re-affirm and re-emphasize the fact that the law of the Lord's day is deeply rooted in the creative love of God, in the essential nature of man, and in the teachings of Christ, the Lord of all good life and redemptive practices. In Christ God's law of the Sabbath became an abiding principle of righteousness. The Christian Sabbath, "made for man" and sanctioned by the Master, is the stone of eternal law that cannot be broken—the stone that must break any man or nation upon which it may fall through stubborn disobedience.

Every day is holy unto the Lord. As Christians we dare not make false distinctions between what is sacred and what is secular. Nevertheless it remains true, according to the divine law, that the first day of the week is the Lord's day, set apart by the special will of God for the good of man. The New Testament teaches plainly that all who love the Lord will be "in the Spirit on the Lord's day" willing to avail themselves of its spiritual privileges. All the doings of a Christian on the Lord's day must forever be Christ-centered, character-building, and God-glorifying. The doctrine of a restful, worshipful, re-creational Sabbath is the doctrine of a standing or a falling church—the doctrine of a standing or a falling world.

Therefore, we call upon our pastors, as spiritual leaders, to speak with positiveness and boldness on this question, so vital to the nation and the race. We appeal to our people to observe and uphold the sanctity of the day by exercising such measure of Christian self-control as will keep us, in thought and activity, fully in harmony with the spirit and purpose of the day, as so forcefully taught and exemplified by our Master Himself."

—THE OUTLOOK

THE LUTHERAN WORLD CONVENTION TO THE CHURCHES, PARIS, FRANCE

Brethren of Our Common Faith:

The Third Lutheran World Convention comprising the Lutheran Churches of the world which met in Paris, October 13-20, 1935, extends sincere greetings to these churches, their congregations, pastors, and members: The grace of our Lord, Jesus Christ, be with you all.

The Lutheran Church throughout the world is passing through critical and epoch-making times. Crises, which in many instances threaten the life of nations, confront the church with serious problems and obligations. Particularly do we remember the suffering Lutheran Church in Russia, which is being led through the valley of death. To the other Lutheran Churches in the world which the proclaiming the gospel of the justification of the sinner through faith with the greatest difficulty, we give assurance of our brotherly and intercessory sympathy.

We are of the conviction that our generation is struggling through these crises seeking that peace which the world cannot give in devious and futile ways. For this generation, filled with a hunger after faith, the message of the justifying grace of God in Jesus Christ which has been entrusted to the Lutheran Church is most needful. We call upon all our congregations to remain faithful to the gospel which has been committed to them.

We know of no other guide in times of crises and uncertainty than God's Word, as it is given to us in the Holy Scriptures and interpreted in the confessions of the Lutheran Church, especially in the Small Catechism of Martin Luther. We appeal to our congregations to hold fast the confessions of our fathers and to translate them into holiness of life. We urge all our congregations also to continue instant in prayer.

Having again experienced the unity of Christian faith and love in this convention we beseech our Heavenly Father to grant that all our Lutheran Churches in the world may be filled anew with His Holy Spirit and may be made true witnesses of His forgiving and sustaining grace.

The peace of God which passeth all understanding keep your hearts and minds in Christ Jesus!

A PRAYER

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead;
Lead me aright—
Though strength should falter, and though heart should bleed
Through peace to light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see—
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through peace to light.

—ADELAIDE A. PROCTOR

FINANCIAL REPORTS

We hope you have all made an earnest effort to pay your dues in full before the treasurer's book closed December 31, 1935.

Only 14 State or Synodical Leagues paid dues in full for 1935.

Had the other 17 State and Synodical Leagues paid their dues in full, there would have been no deficit in the accounts of the Luther League of America.

Let's make 1936 a banner year in the dues columns of the Luther League of America.

1935 DUES REPORT

December 31, 1935

	Senior		Intermediate	
	Billed	Paid	Billed	Paid
Northern California	\$ 22.50	\$15.50	\$5.40	\$2.70
Southern California	74.75		3.60	
Canada		153.75		
12—Columbia District	48.25	48.25	3.50	3.50
9—Connecticut	61.75	61.75	19.00	19.00
4—Florida	27.50	27.50	5.00	5.10
14—Georgia-Alabama	88.50	88.50	15.10	15.10
Illinois	231.25	130.00	35.00	6.00
Indiana	155.25	132.25	23.90	12.50
1—Iowa	82.50	82.50	10.00	10.00
10—Kansas	50.00	50.00	4.00	4.00
Kentucky-Tennessee	47.25		2.10	
Maryland	457.50	263.25	46.40	37.80
Michigan	83.25	44.00	14.30	7.20
Minnesota	46.25	46.25	9.60	1.00
Mississippi	40.00	7.00	1.60	
Montana				
Nebraska	186.75	162.10	14.00	14.00
German Nebraska	64.50	45.00		
New Jersey	108.75	110.00	35.00	30.60
New York	532.75	532.75	132.20	81.10
5—North Carolina	690.25	690.25	73.30	73.30
Ohio	325.00	325.00	28.00	15.29
3—Pacific Northwest	29.25	29.25	3.70	3.70
11—Pennsylvania	2,394.75	2,394.75	218.40	218.40
Rocky Mountain	22.50			
6—South Carolina	324.00	324.00	32.00	32.00
7—Texas	43.75	43.75	5.20	5.20
13—Virginia	448.75	448.75	17.50	17.50
8—West Virginia	86.75	86.75	1.20	1.20
2—Wisconsin	80.25	80.25	15.60	15.60
Total	\$6,854.50	\$6,423.10	\$774.60	\$631.79

SUSTAINING MEMBERSHIP REPORT

January 1st to December 31st, 1935

League	Quota	Total Paid to Date	Sust.	Cont.	Alumni Gift Mem'l
Northern California	\$ 25.00				
Southern California	50.00	\$5.00	\$5.00		
Canada		3.00		\$3.00	
Columbia District	30.00				
Connecticut	35.00	10.00	5.00		\$5.00
Florida	20.00	11.00	5.00	1.00	5.00
Georgia-Alabama	50.00	35.00	20.00	5.00	10.00
Illinois	150.00	34.00	15.00	4.00	15.00
Indiana	70.00	17.00	16.00	1.00	
Iowa	60.00	23.00	10.00	8.00	5.00
3—Kansas	30.00	30.00	23.00	2.00	5.00
Kentucky-Tennessee		1.00		1.00	
Maryland	300.00	255.00	175.00	50.00	30.00
Michigan	60.00	16.00	10.00	6.00	
Minnesota	70.00	19.00	13.00	6.00	
Mississippi	10.00	8.00		8.00	
German Nebraska	10.00				
Nebraska	110.00	34.00	20.00	9.00	5.00
New Jersey	125.00	122.00	70.00	37.00	15.00
New York	400.00	283.00	145.00	48.00	90.00
North Carolina	300.00	227.00	75.00	17.00	135.00
Ohio	200.00	66.00	35.00	16.00	15.00
Pacific Northwest	20.00	10.00			
Pennsylvania	1,315.00	712.50	362.00	125.50	225.00
Rocky Mountain	10.00				
South Carolina	250.00	170.00	80.00	35.00	55.00
Texas	55.00	33.00	15.00	13.00	5.00
2—Virginia	170.00	285.81	110.00	37.00	138.81
West Virginia	25.00	10.00	5.00		5.00
1—Wisconsin	50.00	60.00	56.00	4.00	
Columbia Dist., 1934		31.00	31.00		

\$4,000.00 \$2,511.31 \$1,311.00 \$436.50 \$763.81

SUSTAINING MEMBERSHIP REPORT

For November and December, 1935

NORTHERN CALIFORNIA

SOUTHERN CALIFORNIA, total 1

Miss Olive B. Baltzby

CANADA, total 3

COLUMBIA DISTRICT

CONNECTICUT, total 2

FLORIDA, total 3

GEORGIA-ALABAMA, total 11

Miss Mildred Gartelmann, by Ascension Intermediate Luther League, Savannah, Ga.

Miss Esther Shearouse

Mr. William Zepperer

ILLINOIS, total 10

Mr. Alfred Gorsky

INDIANA, total 3

Luther League of Indiana Synod

IOWA, total 10

Mr. Marion Andreason

KANSAS, total 4

Rev. Harmon J. McGuire, by Intermediate Luther League, First English Lutheran Church, St. Joseph, Mo.

Luther League of Kansas and Adjacent States

KENTUCKY-TENNESSEE, total 1

MARYLAND SYNOD, total 80

Miss Bertha Castle

Miss Mary Louise Downs

Mr. Norris Downs

Miss Phoebe Kelley

Mr. Leroy Kendall

Mr. Paul McElroy

Mr. Claude Myers

Miss Lois Winters

Miss Virginia Myers

Miss Pearl Emerson, by Zion Luther League, Williamsport, Md.

Frederick Luther League, Frederick, Md.

MICHIGAN, total 4

Southwest Michigan District

Mr. Maurice Erbes

MINNESOTA, total 8

MISSISSIPPI, total 2

Miss Norma Ruth Mangum

GERMAN NEBRASKA

NEBRASKA, total 14

Luther League of Nebraska

NEW JERSEY, total 46

St. John's Senior Luther League, Newark, N. J.

Miss Clara Stromp

Mr. Charles Michaelson

St. John's Luther League, Passaic, N. J.

NEW YORK, total 66

Mr. and Mrs. G. H. Shineman

St. John's Luther League, Lynbrook

Miss Leanora Scheu

Mr. Walter H. Lins

Rev. H. Bosch

Anna M. Baxter

Rev. Frank Wolford, D.D.

Advent Luther League, New York City

Sister Madaline L. Schaefer

Rev. F. E. Reissig

Miss Anna Merritt, by Mr. Alvin Gieschen

Miss J. Dorothy Borgstede

Mr. Frank G. Hegert

Mrs. Mildred E. Doran

NORTH CAROLINA, total 40

OHIO, total 22

St. James Luther League, Cleveland

Intermediate Luther League, Second Trinity Church, Dayton

Rev. J. F. Kreuger, D.D., by Western Conference Luther League, Ohio

PACIFIC NORTHWEST, total 1

PENNSYLVANIA, total 188

Moxham Intermediate Luther League, Johnstown

Mrs. Theodore T. Trexler

Miss Mamie Weidner

Miss Sarah C. Smith

St. Mark's Senior Luther League, Conshohocken

Mr. Clark Bricker, by Christ Luther League, Shrewsbury

Miss Rose Heurich

Mr. Wm. H. Patrick, Jr.

St. John's Luther League, Philadelphia

Mr. Charles W. Fuhr

Rev. W. L. Stough, D.D.

Advent Luther League, Philadelphia

Esther Bachofer

Trinity Luther League, Bangor

ROCKY MOUNTAIN

SOUTH CAROLINA, total 52

Southern District Luther League

Miss Carolyn Ducker

Miss Carolyn Ducker for Intermediate Luther League

Richland District Luther League

Rev. J. Obert Kempson

TEXAS, total 17

VIRGINIA, total 56

Christ Intermediate Luther League, Staunton

WEST VIRGINIA, total 2

WISCONSIN, total 5

BETWEEN THE BOOK ENDS

(Continued from Page Five)

stricken family, to whom he gave a copper, and who later became his wife and brought him the supreme joy of his life which only just failed of fulfillment through the breaking out of the World War.

It is plainly a book written by a woman for it tells a great deal about homes and babies and dresses, and simple little things of domestic life. There is no blood and thunder in the book, yet it is a good book for men to read too, for all men who read it will understand the ways of women better and how with utmost devotion they sometimes fail, and how they can love and lose and keep on in loyalty. And over it all is the quiet atmosphere of a New York country town, and the quiet campus of Wesleyan University; the eternal skies and the pagodas and the sampans, and bells and hills and flowers of old China.

—C. P. HARRY

Biography

"Their Religion" by A. J. Russell, Harper & Brothers, VIII—352 pp.

A dozen and one brilliant studies of famous men with an introductory chapter on The Reason Why and a concluding essay—not so good—on Jesus of Nazareth. A. J. Russell is the London reporter who investigated Frank Buchman's Groups and became a Buchmanite himself. These studies are written in most interesting style and select events and words of the men studied to show their attitude toward spiritual facts. Lincoln, Burns, Foch, Dickens, Washington, Darwin, Shakespeare are among the world famous studied. Most of the others are Englishmen as the book was written primarily for circulation in England.

Luther Leaguers will profit by reading the book as well as be much interested. There are excellent passages for quotation in topic treatments and much other material to show religion functioning in the lives of the famous.

—C. P. HARRY

RALLY of TEXAS LUTHER LEAGUERS

The Luther Leaguers of Texas had a real "mountain top" experience at their rally in Cuero on November 17th.

The morning worship was in charge of the local pastor, Rev. John W. Kern, who delivered a most impressive and fitting sermon. The text was taken from Nehemiah, showing how the prophet was leader of a rally. Nehemiah's outstanding principles were unity, order and thoroughness; and in all his efforts there was earnestness, perseverance and prayer. We as Leaguers could accomplish much if we would adopt his principles. We must learn to know God's purpose, pray for our work and work until finished.

To add to the impressiveness of the service was a duet by Cuero Leaguers and a beautiful number by the Junior choir.

The banquet at noon consisted of food, fun and serious thoughts all of which was enjoyed, and we hope will not be forgotten soon—especially Rev. Bechter's plea that the Leaguers take our Lutheran hospital to heart and remember it with prayer and material gifts.

The afternoon program was full of inspiration. It was opened with a song by all present. After the scripture lesson from the third chapter of Colossians was read by Rev. P. Bechter of Yoakum, a prayer by Rev. Edwin J. Hirsch of Swiss Alps, followed. The program was continued by a violin solo after which Mrs. Ruth Eberhardt gave a most instructive and inspirational talk on our Lutheran hospital. She said the task of the Church was teaching, preaching and doing work of service; and that our hospital is an answer to Jesus' command to heal the sick. Our hospital is dedicated to God and gives good dividends—spiritual, free care for the needy, special rates for members of the hospital auxiliary, and the joy of the work. Mrs. Eberhardt also said that in spite of the fact that at present things have barely kept going, the outlook was hopeful. Mrs. C. W. Marquis rendered a beautiful vocal solo which was followed by a talk by Rev. Deitloff from Inez on "Ye Serve the Lord Christ."

After the close of the program, all assembled in the parish hall for more refreshments, "sing songs," and chats. And thus ended a real rally for the Luther Leaguers of Texas.

LEAGUE NEWS FROM THE FIELD

For Your Information Learn What Others Are Doing Improve Your Own Work

COLUMBIA DISTRICT

The Thirty-fifth Annual Convention of Columbia District Luther League was held in St. James Lutheran Church, Portland, Oregon, Rev. Brinkman, pastor. The theme of the convention was "The Youth of the Church Facing the World of Today." The convention motto—"He conquers, who conquers himself."

Registration of delegates and assignment to homes took place at 7:00, Friday evening, October 11. Lunch was served to all arriving delegates and visitors by St. James League.

The opening services of the convention on Friday evening were conducted by Rev. T. A. Schoenberg, St. Mark's Church, Portland. Mr. Walter Knutson, President of St. James League, Portland, gave the address of welcome, followed by a response by Robert Austin, Longview, Washington. The speaker of the evening was Rev. A. W. Nelson, Redeemer Church, Portland, who talked on the convention theme. The President, Helen Stein, The Dalles, made announcements. The singing of the Luther League Rally Hymn closed the meeting.

Sessions opened Saturday, October 12, with a song service led by Rev. Edwin Bracher of La Grange, with Mr. Carter Hansen as pianist. The convention chaplain, Rev. P. W. Eriksen of Salem then conducted the Quiet Moments.

Miss Eileen Skogseth of Redeemer League led a discussion group on the topic "Better Devotionals."

The business meeting was called to order by the President, Helen Stein. The last Executive Committee meeting minutes were read and corrected.

Greetings were received from Thomas Allport, Corresponding Secretary; Luther Jansen, President, Pacific Northwest District; Brenda L. Mehlhouse, Junior Secretary of Luther League of America; Rev. Paul M. Kinports, Executive Secretary of Luther League of America; and Pacific Synod by Rev. A. Knudsen, President of Pacific Synod.

The privilege of the floor was extended to all visitors.

Reports of Officers: The President's report states that the efficiency goals and monthly program were revised by the Executive Committee and copies were sent to League presidents. Quiet Hour and Pocket Testament League were given special stress during the year. The first Inter-District Junior-Intermediate Worker's Institute was held in Longview, Washington, April 27 and 28 and proved very successful. A joint rally of the two Districts was held with good attendance. The President also states that an effort was made to secure a visit from Rev. Paul Kinports, who is planning to come next year if present plans work out.

The Vice-President, Veona Kretzer, reported that she assisted the President whenever called upon and presided at the Executive Council meeting held in Portland in June.

The President then announced the absence of the two secretaries; Alma Stolee, Recording Secretary and Thomas Allport, Corresponding Secretary. Their positions having been taken by Clarence Kolbe and Iola Queseth of Salem.

The report of the Treasurer, Evelyn Brown of Longview, showed a balance of \$97.88. The report was turned over to the Auditing Committee.

It was moved and carried that we accept reports of officers.

Standing Committees: Chairman of Educational Committee, Verna Luedtke of St. James, reported that 32 Reviews and 19 Lutherans are being taken in the District. Three Leagues reported having had a drive for Review subscriptions. Sixty-five Leaguers have been reported as "Quiet Hour Comrades." One League ordered the regular reading course. Sixty-seven Leaguers have read at least one book with 19 Leaguers reading five books. Information was given to the Leagues concerning Pocket Testament League Plan. All Leagues have been reported as attending Church and Sunday School regularly.

Robert Austin, Chairman of the Extension Committee, reported that an effort was made to organize a Luther League in St. Mark's Church of Portland, Oregon, but decided that the assignment be closed for the present because that League is not yet ready to become affiliated with C. D. L. L.

The Mission Committee Chairman, Miss Katie Keller, reported that six Leagues had held mission study classes during Lent and otherwise.

The Junior-Intermediate Chairman, Miss Gudrun Hansen of Longview, reported that only one League reported a Junior and Intermediate League—that of Vancouver with Miss Olga Stolee as leader. A new Junior League was also organized in Salem with Thomas Allport as leader.

Miss Dorothy Andren, Chairman of Life Service Committee, reported that five Leagues observed Life Service programs.

The Bulletin report by Robert Wilson of Vancouver, Press Committee Chairman, states that the total cost of the Bulletin was \$24.56.

Reports of Special Committees: Gus J. Weigelt, Chairman of Memorial Committee, reported that an altar vase was presented and dedicated at Zion Church, The Dalles, at the morning service on November 18, 1935, in memory of Hilda Schassen, past President of our District.

Chairman of Inter-District Luther League Rally, Robert Austin, reported that a rally was held in Centralia, Washington, Sunday afternoon, May 19, with about 125 Leaguers in attendance. It was

proclaimed the best rally ever held by the Columbia and Pacific Northwest Luther Leagues.

It was moved and carried that we accept these reports.

Old Business: It was moved and carried that the amendment proposed at the last convention to Section 7, Article I be put into effect. Section 1 now reads: There shall be the following standing committees of not less than five members to serve for one (1) year, viz: Executive, Extension, Educational, Missionary, Life Service, Intermediate, Junior, Finance and Press. The chairman of each committee shall be elected by the convention and duly installed as other officers; the other members shall be appointed by the President with the advice of the chairmen of the respective committees.

Roll was called.

The meeting was then turned over to Rev. A. M. Knudsen of Longview who talked on "Pocket Testament League and Daily Bible Reading." After his fine address the convention was organized into various Round Table Discussion Groups. The groups and leaders were: Presidents and Officers—Helen Stein, The Dalles; Treasurers—Ralph Luedtke, Vancouver; Education—Sylvia Zimmerman, Longview; Mission—Katie Keller, La Grange; Junior-Intermediate—Gudrun Hansen, Longview; Press—Clarence Kolbe; Extension—Robert Austin, Longview; Social—Veona Kretzer, The Dalles; National Convention Transportation Committee—Edna Brewold, Medford. After the announcements the meeting was adjourned for lunch which was served in the church parlors by the Ladies' Guild of the St. James Church to all guests. At this time the convention picture was taken.

The afternoon sessions were opened with a song service and Quiet Moments by the chaplain. The business session opened at 2:00 with President Helen Stein presiding. Mr. Sydney Kistler from the Pacific Northwest District gave a word of greeting. The following statistical report was given by Iola Queseth, chairman of the Credentials Committee and was accepted: Number of Senior Leagues in District, 10; Number of Senior Leagues reporting, 10; Number of Senior League Active Members, 158; Number of Senior League Associate Members, 0.

Number of Intermediate Leagues in District, 3, Longview, Salem, Vancouver; Number of Intermediate Leagues Reporting, 3; Number of Intermediate League Active Members, 37.

Number of Junior Leagues in District, 2, Salem, Vancouver; Number of Junior Leagues reporting, 2; Number of Junior League Active Members, 23.

Total Active Members, 218; Total Associate Members, 0; Total Membership, 218.

Number of Luther League Topics in District, 12; Number of "Better Leagues," 5; Number of Luther League Reviews, 33.

Roll was called.

The District goal report was given. The Leagues fell down in their goals this year. Salem had the highest number of points. The standings of the various Leagues are as follows: Salem, 17.50; Vancouver, 16.00; Longview, 15.55; The Dalles, 15.35; St. James, 13.2; Redeemer, 11.6; Camas, 9.65; Eugene, 9.35; Medford, 7.55; La Grande, 5.35. The total number of possible points is 25.

The report of the Nomination Committee was given and accepted after which election of officers was held. The following were elected: President, Helen Stein; Vice-President, Robert Austin; Recording Secretary, Clarice Kolbe; Corresponding Secretary, Katie Keller; Treasurer, Walter Knutson; Educational Secretary, Verna Luedtke; Missionary Secretary, Olga Stolee; Life Service Secretary, Gladys Tobiason; Junior-Intermediate Secretary, Gudrun Hansen; Extension Chairman, Howard Solberg; Press Chairman, Gus Weigelt; Transportation Chairman, Ralph Luedtke.

The report of the Resolutions Committee was then presented:

"To the officers and members of Columbia District Luther League:

We, your committee on resolutions recommend the following:

Resolved: First: That we heartily commend the President for her untiring work during the year and that we adopt the recommendations submitted in her report, calling special attention to item six (6) referring to Junior-Intermediate work and urging continued effort toward those objectives. We further recommend in line with item seven (7) that a special committee be appointed to work out the details of such an institute with the representatives of P. N. W. D. L. L. Also that in connection with item ten (10) a special committee with a member in each local league be appointed to organize this work and to stress its importance to the individual Leaguers. The following are the President's Recommendations:

(1) That we use the text of this convention, "I can do all things through Christ which strengthens me" as our guide during the coming year.

(2) That we re-adopt the Efficiency Goals and Monthly Program with such revision as the Executive Committee sees fit to make.

(3) That the District and Local Leagues become Sustaining Members of the Luther League of America and as many Leaguers become contributing members as possible.

(4) That we hold Life Service Day on the day set by the Luther League of America.

(5) That we make a special effort to cooperate with the Luther League of America in receiving new members.

(6) That we stress Junior-Intermediate work for the District for the future depends on the younger boys and girls in our congregations.

(7) That we cooperate with Pacific Northwest District in holding a Junior-Intermediate Worker's Institute.

(8) That we again plan to hold a joint rally with P. N. W. D. L. L.

(9) That the officers be instructed to cooperate with the officers of the other District Leagues of the Rocky Mountain, California, and Pacific Synods and arrange the time of their several conventions for 1936 to accommodate the proposed visit of Rev. Paul Kinports, Executive Secretary, Luther League of America.

(10) That we urge the membership of each Leaguer in the Pocket Testament League.

(11) That the minutes of this convention be read at the close of the Saturday afternoon session.

(12) That definite action be taken by this convention in extending an invitation to the Luther League of America to hold its 1939 convention on the territory of the Pacific Synod. Adopted.

Second: That we commend our Vice-President for her work and cooperation. Adopted.

Third: That we commend our Recording and Corresponding Secretaries for their efficient work as evidenced by the promptness of their sending out the necessary minutes, reports and letters and that copies of these resolutions as well as minutes of our sessions be sent to these two former officers who are now absent from our District. Adopted.

Fourth: That we commend the Educational Secretary for her work in furthering this most important phase of our League program. Adopted.

Fifth: That we commend the Missionary Secretary for her work in closing the Japan drive. That we strive to complete the missionary objective of our National League in 1936. Adopted.

Sixth: That we commend the Life Service Secretary for her work and with God's guidance seek His plan for ourselves. Adopted.

Seventh: That we commend the Junior-Intermediate Secretary for her work and that we rejoice at the progress being made in the work among our younger Leaguers but urge even greater effort in the future. Adopted.

Eighth: That we commend our Extension Secretary for her work but that we continue in our efforts to organize League work in St. Mark's congregation. Adopted.

Ninth: That we commend the Press Committee and the Bulletin editor for his efficient and helpful service in promptly supplying us with the news and items of League interest and instruction through the Bulletin. Adopted.

Tenth: That we commend our Treasurer for her work and rejoice at the excellent condition of our treasury, also that we adopt the stock sales plan. Adopted.

Twelfth: That we commend the Schassen Memorial Committee for its work in placing the so fitting tribute to honor our past League leader. Adopted.

Thirteenth: That the Secretary be instructed to reply to greetings submitted to this convention. Adopted.

Fourteenth: That the Synod's pastor-advisor be made a member of our Executive Committee. Adopted.

Fifteenth: That regrets be sent to Rev. Opperman who was unable to appear on our program. Adopted.

Sixteenth: That we give expression of our hearty appreciation by a ringing vote of thanks to the members of this congregation and Redeemer Church who opened their homes to use, the Guild and Aid Society of St. James, the Luther League for their efficient and generous hospitality in entertaining our convention, to the organist, soloists, and choir for their services on our program, to the local press for the publicity, and the following individuals for the part they have taken in making our convention program a success: Rev. T. A. Schoenberg, Rev. A. W. Nelson, Rev. A. M. Knudsen, Dr. Geo. P. Kabele, Rev. P. W. Eriksen, Rev. Edwin Bracher, Mr. Stanley Glarum, Miss Celeste Albin, and Mr. J. L. Kort. Adopted.

Motion to adopt resolutions as a whole carried.

Motion was made and carried that letter of thanks be sent to The Dalles Chamber of Commerce for their lending of their mimeograph.

There being no further business, the meeting was adjourned.

At 6:30 visitors, delegates and friends convened at the Sovereign Hotel where a banquet was served. Rev. Edwin Bracher was toastmaster and Mr. Stanley Glarum led the songs. Several musical numbers were given. Ministers, officers and special guests were called upon for short impromptu speeches. Marvin Johnson, delegate to the National Convention at Charleston, South Carolina, gave a report of the convention.

After the banquet, an enjoyable "Night of Fun" was held in the church parlors. Games were played and stunts given by the various Leagues. Eugene won first place in the stunt contest with Redeemer second.

Sunday morning at 9:45, special Sunday School classes for the delegates were held, Miss Albin and Mr. Kort being the teachers. Regular morning service opened at 11:00 with Dr. Geo. P. Kabele of Medford, speaker. He spoke on the convention theme. Special music was rendered by the choir and Miss Evelyn Palmquist. New officers and committee chairmen were installed by Rev. William E. Brinkman, pastor of St. James Evangelical Lutheran Church of Portland.

The closing rally was held at 4:00. It was opened with a song service. The Auditing Committee's report was given and accepted. The committee suggested that each expense item should be listed with full explanation in order that the Auditing Committee can

easily segregate them into different expense groups. The minutes of the business sessions were ready by the secretary. New and old officers, ministers and guests were called upon. Ralph Luedtke gave greetings from the Portland Luther League Council and from the Lutheran Laymen's Organization. Rev. Nelson suggested that the League think over Bible Institute Work as a project of the District and also announced that Rev. Bracher was soon to leave the District. A trio composed of Marvin Johnson, Carol Olson and Mr. Kort sang. A closing talk was given by President Helen Stein. The meeting was closed by singing the convention rally hymn and the forming of a friendship circle.

A lunch was served in the church parlors at the close of the rally.

CLARICE KALBE, Recording Secretary

GEORGIA-ALABAMA

Twenty Luther Leaguers from Brunswick traveled a round trip of one hundred sixty miles to attend an institute held by the Savannah District Luther League at St. Paul's Church on November 17th. This is the first Senior institute held by this district and according to the interest manifested will probably not be the last.

A short devotional led by Jackson Zipperer, Vice-President of the Georgia-Alabama League, opened the meeting. Rev. C. A. Linn, Ph.D., President of the Georgia Synod, gave an interesting discourse on the need of good literature in our lives. He presented the various types of books offered by the Luther League of America in our Reading Course and showed how they would help us in our Christian living. He suggested that the different members buy one book for the use of the League by denying himself the purchase of some secular magazines.

Rev. Roy B. Setzer, pastor of St. James Church, Brunswick, spoke on Prayer and Daily Bible Reading. Rev. Setzer stated that we must not take the "pay" out of prayer, for we would have a meaningless word. We must keep working as well as praying to make our prayers effective. Rev. Setzer also urged the youth to get behind the family altar movement.

Miss Mildred Gartelmann discussed Better Devotionals, giving a few suggestions for next year's topics, ending with an open discussion of the problems of the Leagues present.

A song service led by Miss Lola Stevens, choir director of St. Paul's Church, gave a few minutes relaxation between sessions.

A model devotional on the day's topic was led by Miss Elfrida Thorpe, Secretary of the Reformation Luther League, and included discussion by various members of that League.

Previous to the institute an election of officers by the Savannah District League resulted in the following: President, Mrs. Carl F. Lettow, Reformation; Secretary, William Hart, Ascension; Treasurer, Jackson Zipperer, St. Paul's.

OHIO

Southern Conference

With approximately 90 persons present, the Southern Conference of the Ohio Luther League opened with a banquet at First Lutheran Church, Springfield, December 6. Following the dinner the conference was addressed by its first speaker, Rev. Claire S. Hayner, of Ada, who was introduced by Paul J. Renz, President of the Luther League of Ohio, and toastmaster at the banquet.

Rev. Hayner's address was built around the subject "Giving For Christ" and had as its gist—"It costs to follow Christ. Are you willing to pay the price?" "The sacrifice involved is forgotten in the act of serving thus, sacrifice becomes a holy privilege."

On Saturday morning a matin service was conducted by Rev. E. Clyde Xander, D.D., and this service was followed by the second address of the conference which was given by Rev. Russell Bussabarger, of Vandalia. The subject for this second address being, "Approved Christian Workmanship," one of the high points of the convention. Among some of the thoughts brought out by Rev. Bussabarger's address were "work to win God's approval * * * the necessary equipment provided by the Bible and the ministrations of the Church * * * some products of the Christian worker are—1. Good Samaritan, 2. Aggressive leadership, 3. The faithful worship of God, 4. Evangelism." Rev. Bussabarger closed with the well chosen words of Luther, "Your faith is not a dream, a fancy, but it is life and deed."

Discussion groups were then held covering the subjects, 1. Officers of the League, led by Rev. J. W. Frease; 2. The devotions in the League, led by Olen Peters; 3. The social life of the League, under the leadership of Paul Renz. The groups returned after these meetings to an open forum with Rev. J. W. Frease presiding, the subjects under discussion being humility, confidence, and the challenge of responsibility, together with closer contact with committee work, cooperation both with the pastor and executive committee, the possibilities of leadership and steadfast work. All in all, the discussion groups contributed greatly to the program of the convention.

The election of officers resulted as follows: President, Ed. P. Driscoll, Springfield, past president of the Luther League of Ohio; First Vice-President, Wm. Drutsher, Miamisburg; Second Vice-President, Vernon Nickle, Vandalia; Secretary, Grace Layton, Yellow Springs; Treasurer, Ralph Wright, West Carrollton; Pastoral Advisor, Rev. Russell Bussabarger, Vandalia. The retiring officers of the Southern Conference included: Luther Toutson, Clara J. Berger, Grace Layton, Ralph Wright, Rev. C. W. Cassel.

The afternoon session was opened with a brief devotional service conducted by Geo. Aigner, Hamma Divinity School, followed by a report of the National Convention by Christie Anna Dutton, Springfield. The business conducted at the afternoon session was confined to finances and spurring on leaders and Leaguers toward action for the National Convention to be held in Springfield in 1937. A desire to cooperate was exhibited by all Federations and delegates present.

The concluding service was conducted by Rev. C. W. Cassel, at which time the officers present were installed. Rev. John Warnes, in the closing address, summed up all that had been said, in addition to a fine presentation of worthwhile spiritual material on "Living For Christ."

The local committee in charge of arrangements was headed by Herbert Eakins, Jr., President of the First Lutheran Church Luther League, Springfield.

GEORGE AIGNER

PENNSYLVANIA

The close of 1935 and the advent of 1936 find local and District Leagues throughout Pennsylvania in action in a wide variety of ways. Many Districts are holding conferences of departmental workers, Presidents' conferences; new officers have been elected in many Districts and, all in all, the work of the League is being promoted with vigor.

An abundance of news is available this month from the various District organizations:

Allentown District held its 40th Annual Convention in Salem Lutheran Church, Bethlehem, the convention theme being "Time For Christ" (I must work the works of Him that sent Me, while it is day; for the night cometh when no man can work.—John 9:4). The convention chaplain was Rev. Edw. G. Schmickel, St. Joseph's Lutheran Church, Allentown, and the evening speaker was Rev. Fred. J. Fiedler, pastor, St. Mark's Church, Birdsboro. The convention was divided into 3 sessions, starting at 10:15 A. M., Saturday, November 16th.

The District joined with Berks for its Thanksgiving rally, held in St. Paul's Lutheran Church, Reading, and the speaker on this occasion was Rev. Gerald G. Neely, Christ Lutheran Church, York.

Berk's District: The big event of the 1935 fall season for Berks, sponsoring of the United States Marine Band concert in Reading, October 10th, netted the District treasury \$526 which went towards the District's own mission project, that of providing a swimming pool at the Topton Orphans' Home.

Another project sponsored by the Missionary Department of the District is that of providing entertainment at three Berks County institutions—various local Leagues being regularly assigned to each institution.

Johnstown District: The November issue of the "Johnstown Conductor" provides us with an interesting report of the varied activities of the District and also indicates the election of a new District President, Mr. Charles Forney, Davidsville.

The District participated in the Statewide Rally holding its service in Glade Lutheran Church, New Centerville, November 26.

Northeastern District held a most successful fall convention November 11th, in Christ Lutheran Church. Excellent recognition was received in the daily papers of the District, judging from the clippings received by your chairman, included in which is a large size photograph of the entire District executive staff.

Kenneth C. Hildebrand was re-elected President. The convention theme was "Youth and Today's World"; The principal speaker was Rev. E. Martin Grove, D.D., pastor, Bethlehem Lutheran Church, Harrisburg. The afternoon session was divided into various subdivisions, built around the theme and the program as a whole was very well planned and rounded out. (Incidentally, the District is making rapid progress in its plans for serving as host to the 1936 State convention.)

Philadelphia District is now looking forward to its 15th annual "Live Wire" banquet, to be held in Trinity Lutheran Church, Philadelphia, Tuesday, February 11, 1936. Mr. Craig Esterly is Chairman of the Committee on Arrangements.

Pittsburgh District held its fall convention November 23rd in First Lutheran Church, Duquesne, Rev. Chas. W. Baker, Jr., pastor. The latest issue of the "District Messenger" received (October 1935) contains some well thought out, plain advice on League finances—a copy will no doubt be gladly furnished by the editor, Rev. L. W. Rupp, 3510 Grace Street, Homestead Park.

Ridgway District: A successful Thanksgiving rally was held on November 24 in St. John's Church, Johnsonburg, Rev. E. S. Proper, of St. Petersburg, delivering the address of the evening, "A Sense of What Is Vital! Courageous Living." The evening Thanksgiving rally was preceded by an afternoon departmental conference—both these meetings were well attended.

Susquehanna District at its fall convention, October 5th, in St. John's Church, Lock Haven, re-elected Jacob M. Schaefer, President. The principal address was delivered by Rev. I. S. Sassaman, Williamsport. The convention theme was "The Luther League and Parish Education," and the afternoon discussion groups on the subject were in charge of Sister Mildred I. Winters of Williamsport.

Upper Lehigh Valley District re-elected Rev. M. L. Wahrmann, of Aquashicola. District President and adopted the China missionary objective at its annual convention, November 11th. Contributions towards the District quota almost immediately started—the District Missionary Secretary receiving a sudden shock, while peacefully eating her supper when the Missionary Secretary of St. John's Luther League presented her with \$15, oversubscribing their local quota and also being one of the first in the State (if not the local) to do so.

York District has named its District publication "The Tele-League"—at the fall annual convention, November 9th, Russell Thompson was elected District President. A copy of the convention program reveals a splendidly planned convention, with the theme "Sharing Our Christ."

(Note: To District Publicity Chairmen, news must be in no later than the first of each month.)

MARVIN H. ECKARDT, Publicity Chairman

NEW YORK

The Executive Committee of the Eastern District of New York State Luther League met on Saturday, November 16th, in Albany, and planned the activities for the coming year of 1936-37.

The Eastern District will conduct its Third Annual Institute on December 8th in the Friendship House of the First Lutheran Church in Albany. There will be six discussion or conference groups—Educational, Missions, Life Service, Junior-Intermediate, Program-Extension, and Recreation. After the conference, refreshments will be served by the local League.

The Winter Rally will be held in First Lutheran Church, Schenectady, Rev. Shimer, pastor. This will be a missionary rally, to be held during January. The Spring Rally will be displaced next year by a 10th Anniversary Banquet, celebrating the tenth year of the formation of the Eastern District. The second issue of the "Lamp Lighter," the District publication, will be distributed at the Winter Rally.

The District will inaugurate a series of Flying Squadron visits beginning very soon. The plan is to intensify the League work and educate our Leaguers to the fine material, programs and literature available.

MARJORIE M. GOTHA, Publicity Secretary

SOUTH CAROLINA

The fall conference of the Lexington District Luther League was one of the most successful ever held. The conference theme was "Living My Religion." A fine sermon during the morning session opened channels for thought. In the afternoon there was a general discussion on "League Inventory—Through Observations, Opportunities, and Obligations." Members of the district, who seldom find expression, expressed their findings from theme study. Shortcomings of the League were brought to light for the first time. New opportunities were named whereby the numerous obligations may be met. The inventory truly portrayed to the League stimulating facts for service in the Master's work.

The new officers who were installed by Rev. J. O. Kempson were challenged to go about their new duties wholeheartedly and willingly. Student H. D. Kleckley, Lutheran Seminary, Columbia, is the new President. J. M. Frick completed two successful years in the presidency.

The meeting was held at St. Peter's Church, Lexington, Rev. G. Eckerd, pastor, on October 6.

The annual meeting of the Piedmont District Luther League was held on October 20, at Augsburg Church, Union, Rev. F. W. Brandt, pastor. The morning program was opened with divine worship. The pastor delivered an inspiring Life Service sermon. Short talks were made on the three O's—Observation of what the League has done, and has failed to do; Opportunities for serving; and Obligations we owe to our League and to ourselves.

During the afternoon session the Luther League Training School was held. There were discussion groups conducted on the various phases of League work by the state officers of the several departments.

This is the first meeting of the district to be held on Sunday and was a trial to see whether a larger number of Leaguers would find it possible to be present. Those in charge were very gratified to note that the attendance almost doubled what it had been at the last several meetings when the conference was held in Saturday. The next meeting is to be held with our mission congregation at Clinton.

"Serving the Present Age" was the timely subject discussed at the Newberry District Luther League meeting held in St. Philip's Church, near Newberry. Rev. J. A. Keisler, Jr., preached a forceful sermon on "Serving the Present Age Through Words" and Mr. W. B. Shealy discussed "Serving the Present Age Through Deeds." Mrs. E. E. Epting, Misses Juanita Felker and Chloe Epting gave the "Marching Orders" for the new year by discussing "Serving the Present Age Through the Educational, Missionary and Life Service Departments," respectively. The new study books furnished by the District were reviewed and given to the Leaguers. The district is planning to entertain the state convention in the summer of 1936.

Rev. C. B. Caughman installed the following officers: President, O. H. Lominack; Vice-President, Miss Ruth Dominick; Recording Secretary, Miss Rosalyn Stoudemire; Corresponding Secretary, Miss Elizabeth Peery; Intermediate Secretary, Miss Pearle Stockman; Educational Secretary, Mrs. E. E. Epting; Missionary Secretary, Miss Juanita Felker; Life Service Secretary, Miss Chloe Epting; Treasurer, Miss Estelle Fugh; Publicity Secretary, Mrs. Murray Counts.

The fall meeting of the Southern District Luther League was held at Pine Grove, Lone Star, on November 9. The theme of the meeting was "Living My Religion." Rev. Roof, Fairfax, gave an interesting address in which he pointed out the fact that the lives of Christians are the best introduction of Jesus to the world. The district also took an inventory of its work. The liabilities and assets of each individual and then of each group were discussed.

Miss Evelyn Caughman, State Educational Secretary, gave a talk on "Daily Bible Reading—Why?" Rev. W. J. Ducker of Elloree, gave an address on "Building the Luther League" from the financial standpoint.

As a sign of growth the Southern District welcomed three new Intermediate Leagues into membership; these were, Trinity, Elloree; St. Nicholas, Fairfax; and St. Barnabas, Charleston.

The district voted to take out a Sustaining Membership in the Luther League of America, and also to contribute to the national missionary objective.

The district accepted with regret the letter of resignation of Miss Carolyn Ducker, District President, who resigned in order to devote her time to her duties as State President. Mrs. John Wolff, Charleston, was then elected District President.

LOUISE BRANDT, Publicity Secretary

The Sustaining Membership Plan

By Austin W. Howard, Chairman of Sustaining Membership Committee for 1936

THE Sustaining Membership plan of the Luther League of America was inaugurated as an emergency arrangement to meet the imperative need of a small, struggling organization. It was a clarion call to the youth of our church in time of need. The Luther League had just become the adopted child of the United Lutheran Church in America, which was then newly organized. Its program had been revised from one so general that all Lutherans might meet on a common ground to one expansive enough to best serve the youth of the United Lutheran Church in America. The Sustaining Membership was necessary for its existence. Many of our early steps were made possible by it.

The emergency over, there came the problem of permanently financing a growing organization. The League could and did make up a budget and on that basis fixed per capita dues, but the Leaguers did not completely pay the dues. It was demonstrated that this degree of financing was in error.

We began to analyze the Lutheran church, Christophic in theology, liturgical in worship, congregational in policy—it was a doctrinal Church. We speak of justification by faith—the individual conscience in sacred matters, congregational in policy—the individual discretion in matters of usage and practice. The church of the individual and God.

The church differs from a secular club both in purpose and the operation of its affairs. There are no initiation fees, no membership dues executed by threat of expulsion. The church does not demand, it offers a privilege. Any successful financing then must be on the basis of an appeal to the individual—not dues to be demanded but voluntary giving as prompted by the individual conscience. The Sustaining Membership Plan is the avenue for the expression of this individualism. One may give or not just as his conscience directs. He may give as God has prospered him, "not grudgingly nor of necessity for the Lord loveth a cheerful giver." You contribute towards the forwarding of the message and

teachings of the Saviour of Men among young Lutherans, forwarding a program of Education, Missions and Life Service which is to know, to do, to be—that is the message of your Sustaining Membership dollar.

The Sustaining Membership Fund is sometimes called the "Loyalty Fund" of the League. It is the "Loyalty Fund," but the loyalty is to the great Head of the Church in whose cause we are leagued together. What finer work could a dollar do than to seek some outside to know God, to do His Word, to be His disciples in the world. It is a "Loyalty Fund,"—loyalty to God.

We still receive an appropriation from the United Lutheran Church in America and we make a budget and fix dues. That is the minimum on which the League can operate. That is what it costs to maintain your membership and mine. But, if the League is accomplishing anything for us, it should be helping us to avoid selfishness—it will make us want to share the League with others. We can share it through the Sustaining Membership Plan.

Practically what does the Sustaining Membership Fund accomplish? There has been established at General Headquarters the policy of paying as we go. We do not borrow. Literature is furnished to prospective organizations and Secretaries are sent into the field as there are funds on hand for the purpose, otherwise, inquiries and requests for extensions would have to be answered—"We would like to help the young people of your congregation to organize themselves into a Luther League but we have not the facilities. We would like to furnish more helps on the Topics but we cannot pay for them. We would like to publish that new material explaining in detail a new and better way of service for Christ, but there are no funds." The Sustaining Membership Fund makes possible all these things. It is an individual matter for the individual conscience. It is a Loyalty Fund. It expresses loyalty to God. "Christ gave His all for you—what have you done for Him?"

WE ARE PLEASED TO ANNOUNCE THE INSPIRATIONAL
AND EDUCATIONAL CONFERENCE OF THE

Mid-West Regional Conference

LUTHER LEAGUE of AMERICA

CHURCH OF THE EPIPHANY

North Second and West Clarke Streets
MILWAUKEE, WISCONSIN

June 21-23, 1936

For further details, address your communication to

CLEMENS H. ZEIDLER, President
502 Century Building, Milwaukee, Wisconsin

MISS DOROTHY SCHAEFER, Secretary
1511 North 52nd Street, Milwaukee, Wisconsin

SENIOR TOPICS

Three Outstanding Themes: { MY BIBLE IN THE MAKING POCKET TESTAMENT LEAGUE LATIN AMERICA TODAY

February 2, 1936

The Transfiguration

WHY IS THE BIBLE GOD'S WORD?

II Peter 1:21

(By Rev. George E. Meetze, Charleston, S. C.)

Opening Hymn: "God Himself Is Present" No. 424 C.S.B.

The Gloria Patri

Psalm 119:1-16

Scripture: Isaiah 40

Prayer

Hymn: "O Word of God Incarnate" No. 169 C.S.B.

Discussion of the Topic: "Why Is the Bible God's Word?"

Reading of the Following Poem:

THE ANVIL OF GOD'S WORD

(John Clifford)

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages sceptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

Closing Hymn: "Lord Keep Us Steadfast" No. 167 C.S.B.

II Peter 1:21 (A.R.) "For no prophecy ever came ('was brought') by the will of man: but men spake from God being moved by the Holy Spirit."

Aim: To show persuasively by appeal to the reason, conscience, and Scriptures that the Bible is the Word of God and therefore authoritative in life and the only rule and standard of faith and practice.

Two False Views of the Bible of Which to Beware

There are abroad in the land various views of the Bible that might be confusing if we looked into them all. Suffice it to say that in our discussion there are two channel views into which we should be careful of slipping.

Let us beware of considering the Bible merely as a book of history, as a book interesting because it is a record of an interesting people. This view robs the divine.

On the other hand let us beware of considering the Bible as a magic book of God, handed down full and complete as a gilded map for thought and action until the day of doom. Too many serious and faithful people conceive of the Bible too much "as instantaneously celestial like the Mormon Bible, which, according to the fable, was found just as it fell from heaven—clasped in gold, and, resting on its covers, a pair of supernatural spectacles to guarantee the infallibility of the reader." See "The Christian Fact and Modern Doubt" by George A. Buttrick, page 157. This view robs the human and is superstitious.

Our Purpose

Let us consider, reverently and prayerfully, the Holy Scriptures as we have them before us in the canon of the Old and New Testaments in the light of the question, "Why is the Bible the Word of God?" It is. All Christians say so. Why? We will proceed step by step facing the facts as we know them, human facts, and also by the grace of God divine facts.

I. Consider the Persuasion of Its Sheer Excellence

The least that we can say of the Bible is that it stands supreme among the books of men, earth's masterpiece, judged from any human point of view, critical, literary, or historical. Milton said of the Bible, "There are no songs comparable to the songs of Zion, no ora-

tions equal to those of the prophets, and no politics like those which the Scriptures teach." Carlyle said of Job, "I call the Book of Job, apart from all theories about it, one of the grandest things ever written with pen."

Viewed among the literary products of its day, the Hebrew of the Old Testament is peak high above the secular Hebrew. The Greek of the New Testament, some portions purer than others, takes its regal place. Concerning the place in present day thought, ask any literary critic, and don't forget to ask the publishing houses about their "best seller."

That's the lowest view we can take. It is the best we have among earthly volumes therefore it must have something divine about it to lift it above the human thought of centuries.

II. Consider the Persuasion of Its Psychological or Soul Values

There is something about the Bible that appeals not primarily to the mind of man but to his heart. Something creates a response in his soul. The man who understands the Bible most clearly, most vividly, and who goes away with a new spirit in his soul is not the man who goes to the Bible with his mind alone, but takes first his heart. An ignorant negro preacher can oftentimes expound a scriptural truth more appealing, and satisfying to the soul of man than a higher critic. Why is it? Somehow it's true that "in the Bible the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance."

The Bible is a soul book. There's something for joy, for sorrow, for suffering, for pain, for life, for death. There's something for despair, something for hope. All the rooms in a man's soul can be furnished from the Bible. Surely this must be some provision of the divine Creator who "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Is not this Bible, in all fairness, the "bread of life" and water from the eternal springs which is meat for that "living soul" created by God? Would not that living soul starve without living food? And the souls of ten thousand times ten thousand testify that the "Word of God" in all the vicissitudes of life has **satisfied their souls**. No skeptic can refute such a testimony which is fact.

The Lutheran proof of the Bible as the Word of God is essentially a psychological proof. Klotzsche in his "Christian Symbolics" on page 150 says, "The Lutheran Symbols unlike the Roman, Greek and Reformed Confessions, are silent on the extent of the canon. Luther entertained some doubt concerning the canonicity of James, Jude, Hebrews and Apocalypse. Chemnitz, one of the framers of the Formula of Concord placed them on a par with the O. T. Apocrypha; others regarded them as deuterocanonical. To understand this attitude of the Lutheran theologians it must be remembered that they did not accept the Scriptures as authoritative and inspired on the authority of an infallible church (Greek and Roman view), but because the testimony of the Holy Spirit in the Scriptures bears testimony to the

great truths of our salvation. **Faith accepts and verifies them by inner experience.**"

Thy Word, O Lord, like gentle dews
Falls soft on hearts that pine.

The Bible is God's Word because through it God speaks to our hearts.

III. Consider the Persuasion of Its Self Vindication

Men do not have to "prove" the Bible to be the Word of God; that the Bible does for itself. Men have defended it as the Word of God because it had first vindicated itself in history and in life. The challenge of the Bible is the challenge to "try it, use it." Barth speaks of the "confrontation" with the Bible—meet its challenge and "obey" it and in the experience men "know" that the Word of God has been uttered. Henry Melvill once spoke on this point, "We glory most in the fact, that Scripture so commends itself to our conscience, and experience so bears out the Bible, that the Gospel can go the round of the world, and carry with it, in all its travel, its own mighty credentials."

Let us give it a chance to prove itself. Let us take our problems, and difficulties, both personal and civic to the Bible and pray God for the courage to meet its challenge and then we will see and know that "Thy Word is a lamp unto my feet and a light unto my pathway." Scholars have gone to the Bible seeking evidence for scorn and many times have been overcome by it, and have come forth defenders of the faith once and for all delivered to the prophets. Laveleye, the Belgian economist, has said, "Wherever the people have taken up the Bible and allowed their minds to be thoroughly imbued with its teachings, they have come forth strong with the spirit of reform and equalization."

Not only does the Bible vindicate itself, it also interprets itself, needing no Pope or Council. The Lutheran theologians have always held to the "perspicuity and sufficiency of the Holy Scriptures, i.e., they are sufficiently clear and complete to bring salvation; this makes any external tribunal of interpretation and any supplementary revelations from traditions as coordinate authorities inadmissible." (Christian Symbolics—Klotsche.)

IV. The Conclusive Evidence of the Bible as the Word of God Is Its Revelation of Christ

The Bible, the Word of God, is the revelation of Christ. Christ is its theme, its one subject, its blood as the Spirit is its vitality. We can't know Christ apart from the Bible. There is no record of any "calling" or "enlightenment" or "conversion" to Christ apart from the Bible. Truly Coleridge was right when he said, "The Bible without Christ is a sundial by moonlight." Beyond the sacred page stands the radiant life-giving Christ of God.

The Bible is infallible because and only because the Spirit of the living God in Christ is infallible. Like a compass needle pointing north, the Bible points due Christ-ward. "Luther was concerned primarily only with 'what brings Christ.' Hence the different degrees of doctrinal value ascribed to the several books of the Bible, e.g., the Epistle of James is a 'veritable epistle of straw' compared with Galatians, which he dearly loved as his 'Kate'." (Klotsche, "Christian Symbolics," page 150.)

The Bible is a means of grace because, illuminated by the Spirit, the sinner sees in Christ the "propitiation for our sins" and the atoning grace of a merciful God.

He sees himself in the light of the Bible a lost and condemned creature, but in that same condemning light he sees Christ saying, "Fear not I have overcome." He sees the Lamb daring to open the seals of the Book of Life. Moreover in all the trials of life the sinner sees the Saviour saying, "Come unto me and I will give you rest for your souls," "I will never leave thee nor forsake thee," "he that believeth on me, though he die, yet shall he live." And, daring to believe, man's soul, sin scarred and world weary, has found its God * * * and peace * * * **because God has spoken through His Holy Word to his soul.**

O Word of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky!

We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

—William Walsham How, 1867

Summary

God save us from a stereotyped mechanical conception of Himself sitting down at a celestial desk and dictating word by word the Bible, then sending it whole to the earth. The Bible is a living revelation of a living God that brings life and salvation to men dead in sin. The Word of God has been communicated through living men, "holy men of God spake as they were moved by the Holy Spirit."

I am persuaded that the Bible is the Word of the living God not because of its sheer excellence, but because it speaks God to my soul and by experience it is Life—food for my soul, and it has revealed to me my Saviour in whom I see the love of my God who has given Himself for me.

Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation,
Message of salvation.

Think On These Things

"If God is a reality, and the soul is a reality, and you are an immortal being, what are you doing with your Bible shut?"—Herrick Johnson.

"I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make much use of him for there is not much for the Holy Ghost to work upon."—Dwight L. Moody.

"Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world."—Joseph Cook.

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born
Who read to doubt, or read to scorn.
—Sir Walter Scott

References

- George A. Buttrick: "Christian Fact and Modern Doubt." Pp. 154 ff.
E. H. Klotsche: "Christian Symbolics," p. 148 ff.
A. G. Voigt: "Between God and Man," p. 163 ff.
Karl Barth: "The Word of God and the Word of Man."
Howard A. Kelly: "A Scientific Man and the Bible."
Nolde and Hoh: "My Bible" (Christian Life Series).

February 9, 1936
 Septuagesima Sunday
WHY CAN I TRUST MY BIBLE?

Revelation 22:16-19
 (By Rev. George E. Meetze, Charleston, S. C.)

Program

Opening Hymn: No. 185 P.S.H.

Responsive Reading of Psalm 19

Gloria Patri

Scripture Reading: Revelation 22:16-19. Pointing out orally the chief points in the portion read.

Prayer (including the petition): Lord, whenever we are tempted to doubt Thy Word give us the grace and power of Thy Spirit to trust Thee implicitly, and to surrender reason to faith, and to know the joy that passeth man's understanding. Through riches of grace in Jesus we ask it.

Hymn: No. 16 or No. 23 P.S.H.

Discussion of the Topic

Reading of "Quotations to Be Remembered"

Special Music

Closing Hymn: No. 119 P.S.H.

Text: Revelation 22:16-19. Note the invitation and the seal of the testimony.

Aim: To convince the heart by an appeal to the mind and heart that the Bible as God's Word is authoritative and trustworthy in our day and generation as well as in all ages.

Introduction

In every age the Bible has had its harsh critics who have tried to rip from it the undergirdings of its authority. In every age the general purpose and tendency of the attacks have been pretty much the same. The root of them all being doubt fired by pricked consciences. Sometimes the doubt has been sincere and on purely intellectual levels. Doubt and sin in each age has fashioned its own tool in the shape of its age.

Even in the second century the great pagan Celsus launched his attack on Christianity, centering on Christ and the Bible. Practically all avenues of attack in succeeding generations have been "straight shoots" or "off-shoots" of the very attacks of Celsus. His works have been labeled by centuries as "a masterpiece of attack."

In the eighteenth century the intellectual Voltaire swung out to buck the tides of God with his proud boast that it took twelve men to found Christianity, but one man (and that man his own self) would overthrow it. Alas, Voltaire is dead, and his is memory fading away in this twentieth century when over thirty million copies of the Bible are sold each year. And, pray tell, who knows how many copies of Voltaire are sold each year? Some writings, perchance, go out of print for the sheer lack of vitality, and some live on through the ages because they are the life of every age. The Bible has proved itself to be the conveyor of Life to every age.

I. Can I Trust My Bible Today?

The Bible is before us even yet today, and shouting into our faces are the voices of many critics who say it is "outworn," "unscientific," "contradicts itself," and that its religion is not the religion of a "mature mind," not being able to hold water in the face of the "progress we have made." It may have been "good enough for Paul and Silas," even "good enough for dear old mother," but "it just doesn't come up to our enlightenmen." The faithful of the past meant well, but they just didn't "know enough."

Today in the face of science, and historical and literary criticism, and rationalism can I trust my Bible? Let us see.

**II. Some of the Greatest Minds of Our Day
 Trust the Bible**

Little men can make a loud noise broadcasting their doubts and lots of people are led away by the size of the shout and not by the size of the facts. It is a con-

solation to know that some of our greatest scientists are believers and trust the Bible. Milliken was quoted recently as saying that the profoundest expression of the present stage of scientific thought on the nature and origin of the universe is found in the first chapter of Genesis the first verse, "In the beginning God created heaven and earth."

True science and true religion can never be in conflict. The trouble always lies in the realm of the "small fry" and "half baked" theologians and scientists. As for the common man, he is largely discussing points and becoming disturbed over some issue that has been settled long before by the experts in science. For instance, many a common man now speaks glibly with a doubting twinkle in his eye about the theories of Darwin, when Darwin among scientists of our day is a "mossback"—they have outgrown Darwin.

David Wasgatt Clark has published a little book entitled "From a Cloud of Witnesses" which contains 309 tributes to the Bible which are indexed by professions in every field of human endeavor, and also by nationalities encircling the globe.

If our doubt and distrust is because somebody who is brilliant doubts and distrusts, can we not also believe and trust for the same reason? The "learned differ," and you're in able company, intellectually, on either side.

Truly the sciences are coming to be handmaids of faith. The Bible has stood the criticisms of all ages and still stands "whole." Archeology in recent years has brought to light great verifications from the shades of the past. We can go into an intellectual defense of our trust in the Bible, but the real point of our trust is not in our minds, but **in our hearts.**

**III. I Trust the Bible Because I Trust God
 and Believe Christ**

The fundamental basis of our trust in God's Word is our trust in Him. As we saw in our last topic the Bible is God's Word to men, and since it is God's Word we can trust it. Faith is trust in the promises of God, and we find the promises of God to man recorded for us in the Bible. Thus the Bible becomes the rock and only rock of faith. If it were not for the chart for our faith that we have in the Scriptures then every man could make up his own facts of faith which might run immediately back into superstition and animism.

As we saw in our last topic the Bible is God's Word ultimately because it reveals and brings Christ. And when I give my life into His hands, and surrendering my trust to Him, there comes a peace that no critic of the Bible can undermine. And in the face of the rising doubt about the Bible I will say with John Campbell Shairp:

I have a life with Christ to live,
 But, ere I live it, must I wait
 Till learning can clear answer give
 Of this and that book's date?

I have a life in Christ to live,
 I have a death in Christ to die—
 And must I wait, till science give
 All doubts a full reply?

Nay, rather, while the sea of doubt
 Is raging wildly round about,
 Questioning of life and death and sin,
 Let me but creep within
 Thy fold, O Christ, and at Thy feet
 Take but the lowest sea,
 And hear Thine awful voice repeat
 In gentlest accents, heavenly sweet,
 Come unto Me, and rest:
 Believe Me, and be blest.

Study the 6th chapter of Hebrews, and especially beginning at verse 13. Here we see that God has not given us a promise but that He has sealed His promise with an oath. God has sworn. "Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, **interposed with an oath**; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil; whither as a fore-runner Jesus entered for us, having become a high priest for ever after the order of Melchizedek." If God has sworn by an oath, who can but believe? As Luther said, "It takes captive my heart." And as Cowper sang,

And in that charter reads with sparkling eyes,
Her title to a treasure in the skies.

God's Word brings us Christ, and the testimony of all the faithful is the testimony of Samuel Taylor Coleridge who once wrote to a friend, "Above all things I entreat you to preserve your faith in Christ. It is my wealth in poverty, my joy in sorrow, my peace amid tumult. For all the evil I have committed, my gracious pardon; and for every effort, my exceeding great reward. I have found it to be so."

Conclusion

I Can Trust My Bible Because:

1. Intellectually the Bible has withstood all on-comers.
2. Intellectually my trust is bolstered by the faith and trust of great minds.
3. I trust my Bible because it is today a virile force in human life and human destiny. It has lived through the centuries, vital.
4. I trust my Bible because I have found it a "guide to my pathway and a lamp unto my feet." It has an answer to every problem.
5. I trust my Bible because I trust God. And I trust God because He is revealed in Christ as a trustworthy God who has sworn to His promises by an oath. In the Bible my heart has found the Saviour of my soul.

Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation
Message of salvation.

Quotations to Remember

It is said that when Sir Walter Scott was dying, he asked Lockhart to read to him. "What book shall I read?" asked Lockhart. "What book?" cried Sir Walter, "There is but one Book—the Bible."

"There's just one book!" cried the dying sage;
"Read me the old, old story."
And the winged words that can never age
Wafted him home to glory.
There's just one book.

Also two verses by William Cowper:

The Spirit breathes upon the Word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age—
It gives, but borrows none.

References

- "The Holy Bible."
"My Bible" (Christian Life Course).
"The Influence of the Bible on Civilization"—Ernest von Dobschütz.
"The Bible In the Church"—Westcott.

February 16, 1936

Pocket Testament Day

Sexagesima Sunday

THE POCKET TESTAMENT LEAGUE

(By Rev. C. P. Harry, D.D., Educational Secretary,
Luther League of America)

Preparation

Obtain from your Synodical Educational Secretary or from Luther League Headquarters, a sufficient supply of Pocket Testament League Application Cards and the Pocket Testament League Workers insert for your Luther League Manual. The Workers insert contains full information about the Pocket Testament League and answers questions likely to be asked.

The leaders of this topic should have joined the Pocket Testament League themselves by sending in the Application and Promise cards obtained from the Synodical Educational Secretary, to Headquarters, 1228 Spruce Street, Philadelphia. They will receive the membership cards. They should provide themselves with Pocket Testaments if they do not have suitable Testaments already.

Obtain from the nearest bookstore of the United Lutheran Publication House, samples of pocket Testaments.

Make a poster for the narthex of the church and one for the vestibule of the parish building. Homemade posters are better than any other kind. An open Bible with the texts of the Pocket Testament League would be suitable. The texts are Titus 1:9 and Philippians 2:16.

Have the Testaments or Bibles on a table where they can be examined easily before and after the meeting. Someone should be ready to take orders for Testaments. The Publication House will supply order blanks.

Applications for membership should be on the table where the leader is, or in the hands of those who will pass them at the right time.

Program

Sing: "Lord, Thy Word Abideth"

Announce the purpose of the meeting—to explain what the Pocket Testament League is, how the Luther League is connected with it and to enlist as many present as possible in the Pocket Testament League.

Pray: Have three persons ready to offer prayer—one to ask God's help in the meeting (the Collect for Direction would be suitable); one to pray for a right understanding of the power of the Word (the Collect before reading the Scriptures would be suitable); one to pray that many will become faithful members of the Pocket Testament League.

Sing: "Lord, Speak to Me That I May Speak"

Read the Scripture: II Timothy 3:14-17

Present the Topic (More material for preparing the topic than that offered below will be found in The Lutheran and in the Topics Quarterlies)

Give opportunity for questions and discussion on the Pocket Testament League

When that is complete or allowing enough time to conclude the rest of the program without hurry—

Have the Pocket Testament League Membership Application Cards passed. Impress on all that in signing the cards they are making a promise. We do not want mere signers of cards. We want regular Bible readers and Bible users in accord with Pocket Testament League principles.

Collect the cards. Have tellers ready to count those signed.

Sing: "Spread, O Spread, Thou Mighty Word"

Announce the number, but not the names of those who have signed the cards.

Prayer by the leader, the pastor or by members of the League that all who have signed may keep the Pocket Testament Promise faithfully and that many others may be led to join.

The Lord's Prayer

The Topic

When Helen Cadbury was twelve years old she was converted. Her conversion was real. It did not stop with herself. Having experienced the grace of Christ she wanted the other girls in her school to know Him too. Her father gave her wise counsel. "Tell the girls, but do not argue. If they raise objections show them the truth you have experienced in the Bible. God's Word saved you. It will save others, too. Use the Word to build up your own Christian life and that of others." In substance that was his counsel. There was only one way to do that—to have a Bible handy. So Helen began to carry a small Bible with her. She showed it to the other girls. They were curious. Then

she told her story. She backed up her own experience with having them read the Bible for themselves. In time several other girls were converted and began to carry Bibles and to use them to win others. Before she graduated from high school, sixty boys and girls had been converted and were carrying and using the Bible. This was in Birmingham, England. Birmingham is a factory town. It has all the temptations that any town has. Birmingham is not an especially churchy place, nor were the boys and girls attending the high school there especially interested in religion, until Helen Cadbury won many of them through the use of the Word.

She kept on after leaving school and gradually won more people to Christ and to the constant use of His Word. Later she was married to Charles M. Alexander, the world-renowned gospel singer and evangelist. They toured the world, winning souls through the message of the Gospel and others in many countries formed the habit of carrying a Testament or Bible.

In 1908 the International Pocket Testament League was formed consisting of those who agreed to carry a Testament with them and to use it daily. This united the many who had already formed that habit and made it possible for many more to be won than could be done by Mr. and Mrs. Alexander's single-handed efforts. In 1916 the New York office was opened.

London continued to be the international headquarters. Though the movement was begun by an English girl and its office is in London, it is truly an international movement. There are 7,000,000 members in almost every land in the world. Testaments in scores of languages are carried by those who speak those languages. The Pocket Testament League is an association of all who carry and use the Word of God daily. The Young People's Luther League of the Norwegian Lutheran Church in 1932 joined with the New York office in promoting the Pocket Testament League among the young people of that great church of the Northwest. Soon after the Luther Leagues of the synods composing the American Lutheran Conference followed. More than 20,000 Lutherans in America are members of the Pocket Testament League.

This movement was brought to the attention of the Executive Committee of the Luther League of America a year ago. The Executive Committee recommended to the Charleston convention last summer that the Luther League of America also promote the Pocket Testament League. The recommendation was adopted. The Educational Secretary and the Executive Secretary of the League were designated to be responsible for promoting the Pocket Testament League. This movement makes more effective the Bible reading pledge which was formerly used by the Luther League of America. It unites us with the Luther Leaguers of other synods in America and it unites us with the seven million Christians in all parts of the world who have agreed to carry and use the Bible every day. Luther League Headquarters is ready to receive applications for membership embodying the promise to carry and use the Bible or pocket Testament. Headquarters will issue membership cards of a size which make them convenient as a marker in the pocket Testament. We have pocket Testaments here at this meeting and we have the application cards. (Pass them at this point.)

You will note the promise which is the condition of membership—

"I hereby accept membership in the Pocket Testament League by making it the habit of my life to read a portion of the Bible each day (at least a chapter if possible) and to carry a Bible or New Testament with me."

In the workers insert for the Luther League Manual the Luther League of America explains the Pocket Testament League in answer to the question—

"What does a member of the Pocket Testament League do?"

"He buys a pocket Testament unless he already has one of the right size; carries a Testament or Bible with him; reads a portion of it every day, meditates on what he reads and prays for other members of the League, for the church and for the unsaved; shows his Testament to others and tries to interest them in it; seeks to persuade others to join the Pocket Testament League and to read the Bible daily; sacrifices so that he can give pocket Testaments whenever he can."

A Christian should carry a Testament with him because it is God's Word. He wants to have it handy for use in his own life and in saving others. A pocket Testament is not more inconvenient to carry than a package of cigarettes or a compact. It will fit any pocket and any purse. It is always at hand. We know a student who has to ride across town in the trolley every day; she uses the time reading the Word. She needs to have it with her. Here is a travelling man who has frequent waits between trains or busses, he has his Testament and reads the Word—that is a lot better than most of the matter offered at the news-stands.

It is not only for odd moments and scraps of time that we carry our Testaments. Part of our responsibility as Christians is to win others. There is no way better than by using the Word. "Faith cometh by hearing. And hearing by the Word of God." Our testimony helps of course for that too is God's Word working in us. But the standard and source of the Word is the Bible. Nothing can take its place.

Who may join the Pocket Testament League? All who promise to carry God's Word and to use it daily. Juniors and Intermediates as well as Seniors may join. We do not want it to stop with Luther Leaguers either. Our League should try to get everyone connected with our congregation to carry and use the Word daily and to sign up with the Pocket Testament League.

Our opportunity is right now. You have the cards. Read over what they say. Sign and give them to those waiting to collect them. They will count those who have signed and announce the number after we sing the next hymn. We will send the cards you sign to Headquarters in Philadelphia at once. In a short time you will have your membership cards. Mr. _____ will be at the table with the pocket Testaments at the close of this meeting. He will take orders for Testaments from any who want to order them. They will be in our hands quickly.

Let us go forward with young Christians of our League and Church and of all lands in spreading the Word of God and building up the kingdom of heaven.

February 23, 1936
Sexagesima Sunday
LATIN AMERICA TODAY

Psalm 100

(Rev. J. Lewis Thornburg, Statesville, N. C.)

Aim of Program

To see the people; to know their needs and problems; to see the relation between the two Americas; to promote a helpful understanding of their lives, their problems and their laws of living.

To realize that this America and the other must become one in Christ or look forward to being one in sorrow; for "the outstretched hands of Christ are the only possible shelter over the world."

The Devotional Program

Opening Hymn: "O Worship the King"

Psalm 100 read together

Prayer: O God, who hast made of one blood all nations of men to dwell on the face of the whole earth, and didst send Thy blessed Son to preach to them that are far off and to them that are nigh: Grant that the message of the Gospel may be carried into all the world so that all nations and peoples and kindreds and tongues may be brought to the Great Shepherd and united in His fold. Give us grace to understand better the peoples who live so near to us in that other America. May we be more willing and eager to share the Christ of our lives with those who are still groping for the light. Direct us in all of our doing, O Lord, we humbly pray. Amen.

A Reading: "The Christ of the Andes"

Scripture Lesson: Matthew 28:16-20

Hymn: "The Morning Light Is Breaking"

Offering—Offertory Solo: "Where Cross the Crowded Ways"

Preparation of the Program

State the purpose of the topic as given above

Getting Acquainted With Latin America

The Physical Setting

If possible obtain a map showing the territory included under the title "Latin America." What a stretch of land! About three times the area of the United States, including Alaska. In other words, on the map of South America could be overlaid all of the United States, including Alaska, together with the whole of Europe. So great a country so close to us and yet little known and understood by us.

The greatest mountain system in the Western Hemisphere runs for about four thousand miles throughout the length of South America. The highest peak towering more than 23,000 feet above the waters of the Pacific, and next to the Himalayas (the highest point on the earth's surface).

South America has the greatest river systems in the world. The Amazon is as wide at the mouth as the Hudson River is long, having ten tributaries of the same class as the Mississippi. Large lakes are not numerous, but Lake Titicaca has an area of 5,000 square miles, and is the highest navigable lake in the world; its surface lying 13,000 feet above the sea.

The twenty republics that form Latin America presents a great diversity of climate; ranging from severe heat of the tropics to the extreme cold of high mountain plateaus.

One could also sing of that other America, "America the Beautiful;" for truly Latin America presents a fascinating picture!

The Peoples

Figures indicate that a large percent of the population are pure Indians or of Indian blood mixed with that of whites and negroes; while the pure white population even including immigrants from all lands and of all tongues is comparatively small. The traditions formed have been largely Spanish and French, with Spanish, French and Portuguese being the predominating languages. Cervantes' "Don Quixote" is a true and vivid story of the spirit and background of Latin America.

A study of racial characteristics reveals the Latin American as always courteous. There seems to be a

definite lack of the sense of reverence as manifested by the names of shops, "The Old Slipper Store of Christ," "St. Joseph's Grocery," "The Saviour's Furniture Store," "The Wine of the Last Supper" and "The Jesus Water." Judas is represented as smoking a certain brand of cigarettes saying, "If I had had these I would not have betrayed him." There is a marked evidence of his idealism and everywhere sentiment is given conspicuous expression.

There are some eighty millions of peoples living in the twenty republics.

The Economic Situation

In a real sense, the future wealth of the world lies buried in this great Latin American country. It needs only the quickening touch of human genius to develop. Here is found the greatest undeveloped and unoccupied wealth producing territory in the world. There is scarcely a product of mother earth that contributes to the well-being of the human race, which is not found within its borders. Mines, forest and grazing lands, unequaled in any other part of the world, offer amazing attractions to a swiftly increasing population. The most remarkable developments of the 19th century took place in North America and many predict that the most outstanding advance of the 20th century will take place in South America.

The Religious Situation

The dominant Church in Latin America today is the Roman Catholic Church. In presenting the religious situation one may be thereby justified in speaking of the liabilities and assets of that Church in these lands.

Listed as liabilities are the following:

1. There is still much unoccupied territory. The native Church seems to have lost whatever aggressive missionary spirit that it might have possessed.
2. The Church is no longer considered a spiritual power in the life of the people; being ridiculed more often than it is defended.
3. The Bible is forbidden to the people.
4. Idolatry is inculcated through the worship of images.
5. The inferiority of the priesthood.

Over against these liabilities of the Church, we would mention the following as assets:

1. Loyalty to the central truths of Christianity.
2. Devotion of its ministers and adherents.
3. The appeal to age and the definite establishment of doctrine.
4. The charitable institutions.

The one hope of clearing the atmosphere of the religious situation in Latin America is generally conceded to be the entrance of "evangelical missions," Protestant missions represent the greatest single movement in the country in the last century. However it is highly important to make this movement more worthy of Christ and of the opportunities and needs that confront it there. The Bible and the evangelical schools are definitely linked with this movement. The part which our own United Lutheran Church is playing in Latin America can be found in the "facts series" on South America.

Further Insights

In his book, "That Other America," Mackay gives a very full conception of Latin America by means of

certain symbols. He sees in the peaks and caverns of the country something of the actual condition of the people there; finding that the outstanding features in Latin American life and character corresponds to these physical records.

He mentions two peaks, namely, "Universality" and "Humanism." Latin American "universality lies in the singular absence of racial antipathy. Brazil seems to present an unusual case; for here if anywhere the "cosmic" race is being developed. There is no racial discrimination. This characteristic is fully expressed in the press; and few, if any, national papers publish a more perfect picture of world happenings." By "humanism" is meant a peculiar interest in man. Thinking is in terms of people and everything is seen through personality.

Just as peaks lead one into the heights; so do caverns lead to the depths. The masses of people in most Latin American countries live at a low cultural level. Literacy dropping as low as 15 per cent. Economic feudalism represents another cavern. For example, "four-fifths of the land of Chile is owned by three thousand people." Great poverty is found among many and "sad are the tales telling of the soulless treatment which many of the poor receive at the hands of rich farmers." There is also a widespread spirit especially evident in the religious life of the people. So much so that a university president says, "We are the most irreligious people in the world."

* * * * *

INTERMEDIATE TOPICS

February 2, 1936

A PIONEER IS INTELLIGENT

II Peter 1:1-5; Proverbs 19:2

When the government examined millions of men for the army for service in the World War many of them were found to have the mind of a seven year old child. While their bodies were fully developed, their minds were not.

In warfare a government needs not only so many men, but so many men with thinking heads on their shoulders. A weak mentality on a big body may mean merely that the ranks are filled up.

The men who served their country best in the World War were the intelligent men—men with heads on their shoulders. Considering the many emergencies in warfare requiring quick thinking only men of intelligence are apt to make the right kind of judgments under stress.

Now consider the pioneer and his need of intelligence. He starts out on a hazardous and perilous journey. Dangers and privations are legion. Nature itself is cruel to a man unendowed with the intelligence to care for himself. A man's own fears may get the best of him.

Preparation

Before a pioneer starts out he must make preparation for his journey. The extent of the preparation depends upon the time and distance of the trip.

Above all else he must take a compass. This will keep him true to his course. Otherwise he may just walk in circles.

This symbolic picturization of Latin America would not be complete without the "smoking craters." These are the revolutions, which are of at least two types. First, revolution as a social change, which is typical in Mexico. Mackay sees four major expressions here. "The redemption of the Indian and the education of the masses; the sacredness of collectivity; breaking the power of the Roman Church and the fight against religion itself."

The other type of revolution is that of "the Apra movement in Peru," known as the new revolt of youth. This movement began as a purely cultural one. Ethical idealism has come to be another factor in the movement. Just as the Mexican, this movement is anti-clerical; but it is not anti-religious. It points the way to "new conditions of living and to a new type of personality."

"The evangelical mirrors" definitely and positively reflect Protestant Christianity as the one factor which will do more toward advancing the whole life of Latin America. Then why not sing and pray, "O Zion, Haste Thy Mission" and "let none whom He hath ransomed fail to greet Him, through thy neglect, unfit to see His face."

References and Helps

- Mackay: "That Other America."
 Hulbert: "Latin American Backgrounds."
 Browning: "New Days In Latin America."
 "South America"—Board of Foreign Missions (U. L. C. A.)
 Markham: "The Christ of the Andes."
 "Snapshots of Latin America"—W. M. S. (U. L. C. A.)
 "A Map of Latin America"—Missionary Education Movement,
 150 5th Ave., New York City.

He can't get food from kind people, because he's to travel for days and days in uninhabited places. So he must take a gun for use in killing his meat. Needless to say he must be a good shot.

The early pioneer had to build homes of logs to protect himself and loved ones from the cold. Protection from his enemies, both man and beast, had to be provided. Besides the pioneer had to be a farmer, first clearing the land of timber, then tilling the soil for a harvest. These and many similar tasks fell to the lot of a pioneer. Truly he had to be intelligent in order to survive.

Intelligent Pioneering For Christ

Those who survive the hazardous journey through this world's wilderness of sin show proof of their knowledge of the Christian way of life. They first take with them Jesus, their divine compass, who becomes their Way, their Truth and their Life.

Having Jesus for a compass does not mean that the path through life will lead through pleasant places all the way. A compass doesn't remove the mountains, but helps you to cross them without getting lost. Christ's presence keeps you from getting confused and lost in the densest kind of mental and spiritual fog.

It was mentioned that the pioneer needed a gun. One of my fellow ministers in training for the chaplaincy during the World War asked the instructor what weapon the chaplain should carry in case of emergency.

The instructor replied, "The sword of the Lord." Gideon's army did more with the Lord's sword than they accomplished with their own swords. The sword of the Lord is a two-edged weapon against temptation and sin. What is the sword of the Lord but His precious and powerful Word?

The pioneer, we said, needed the intelligence to make fire without matches. With this knowledge he made fire to cook his meals and light to illuminate the darkness. Jesus said, "I am the Light of the world." Many people try to get by on their own dim one-candle power lamps and there is available to them the powerful rays of Jesus' light. Jesus is the light for intelligent Christian pioneers to take with them on their journey through life.

Another duty of the pioneer was home building. His home became the center of domestic loveliness, and a place of protection from many dangers. Wherever you read this motto: "Christ is the head of this home," or wherever you feel the presence of the unseen Christ, you know an intelligent Christian pioneer lives there.

An intelligent pioneer knew how to endure and stand up against hardships and want uncomplainingly. The story of George Washington shows us a man whose courage in the face of discomforts was an inspiration to those about him to endure to the uttermost. Washington never asked others to sacrifice beyond his own willingness to go the limit with them.

The Christian pioneer who is earnest about serving his Lord will be ready and willing to sacrifice whatever and whenever required. Long marches, sleepless nights, poverty, hunger, and self-denial will be joyfully accepted by him. Only the unthinking man will turn back from his Christian vows when faced with difficult problems.

An intelligent pioneer lays his plans carefully before setting out on an expedition. He wants to know what problems must be faced and how to meet them. Admiral Byrd's expedition to the South Pole would have ended in death to him and his men had he not carefully planned for it long in advance. For months you have been in training for membership in the church. Now meet your obligations faithfully and go through life with Christ, your sure Guide and Pioneer.

February 9, 1936

A PIONEER IS PURPOSEFUL

Philippians 3:13-16

When a pioneer sets out to go somewhere or to do something he has a general idea of where he is going and what he wants to do. True, not everything is clear to him, but his purposefulness and dogged determination brings him successfully to his goal.

This isn't done by standing idly around or wishing for something to happen, but by "digging in" and making "dust fly" so to speak.

Do you know it is harder to stand still doing nothing than it is to move forward doing something? Try standing still for five minutes, or hold out your arm motionless for that length of time. Have any luck? Even if you did do pretty well, what a tiresome thing it was. After school hours you're ready for action. Why?

It is easier, less tiresome and a lot better for you to have a purpose in life than to stand idly around. Read Matthew 20:1-6. Today idleness has been forced

on a lot of people who want to work. Wouldn't employment mean a lot to such persons?

A Goal

What is your goal? What are you aiming at? A master archer took three of his pupils into the woods to practice archery. He pointed up to a tree and said to the first pupil, "What do you see?" The pupil replied, "I see a bird." "Don't shoot," said the teacher. To the second pupil he said, "And what do you see?" "I see the head of a bird," was the reply. "Don't shoot," said the teacher. To the third pupil he said, "What do you see?" "I see the eye of a bird," he replied. "Shoot," said the teacher.

The first principle about a purpose for life is that it have definiteness. Don't try to be a king of all you survey, if God means you to be the king's jester.

The second principle is to keep your eye glued on the goal and by practice make your aim steady, sure and accurate. Paul's goal was established—it was to win the prize of the high calling of God in Christ Jesus—so he kept pressing toward it.

The third principle is never to allow yourselves to reach the goal, or think yourselves in believing that you have reached it. A worthy goal is never reached, but keeps on unfolding itself so that what we think to be the goal is simply a brighter light that makes the goal the more challenging.

When a marksman perfects his aim so that he hits the bulls-eye every time, he doesn't put up his gun, but moves the target farther away.

Gem Thoughts

Life for us is harder to live than it was for our forefathers. But our chances for an education are far greater. Are we making the most of opportunity?

Before we make a thing we must first visualize it in our minds. The artisan makes a thing three times before finishing it. First he creates it in mental imagery. Next he makes a model of it. Finally he makes it in marble or stone.

Some people "dream" a lot of things, others get as far as making a clay model of their dreams, but the purposeful worker goes that important step farther—he translates his dreams, and re-translates his models into permanent form.

Good purposes lead us to get in life what we can take with us out of life. Getting money in itself is not a good purpose, but letting money become a reward of service and a means of carrying out good purposes is the thing.

Purposefulness lightens and gladdens life. Work should be a joy. Try to find work that you can do with a singing heart.

You should seek the advice of experienced men and women in deciding the purpose for their life. Parents aren't always the best advisers, however. They often want their children to follow their trade or line of work, or else they look for soft snaps for them; and they may even think they know better than Johnnie what he wants.

Read Matthew 13:54, 55. Did Jesus follow His father's trade? Should we necessarily?

Read Luke 9:57-62. Were these three men fitted with the best purpose in life?

Is it wrong to try out jobs until we find the one that affords the greatest happiness and opportunity? Is

it dangerous to experiment too much? At what age should we be before definitely deciding on life's work?

Ask a boy or girl what they purpose to do in life. He who says, "I don't know," stands in danger of getting into the fix of the youngster who went round and round a store, a nickel in his hand, quite undecided as to what he wanted. At length he said, "I'll take this," pointed to a porous plaster. He did not know what he wanted. Beware of this.

February 16, 1936
A PIONEER IS CLEAN
 I Corinthians 3:16, 17

A pioneer is not free to be unclean. He is on a journey of discovery. His eye must be keen. His body must be strong. His memory must be good. His courage must be great. He not only must make his discoveries but he must return to civilization to report them. He is on a mission and if he fails the world will be the poorer. Some undiscovered and unproductive land will remain. The pioneer must be clean because of his work in the world.

In what way am I a pioneer? Have I a mission in life? Does my work in the world demand that I remain clean?

Our two verse lesson tells us that we are "temples." That is a thought that ought to make us feel the importance of keeping clean. We are like a house to which God will come. If the house is clean He will come in to live in our heart. If the President were coming to visit us we should make sure that our house was clean from roof to basement. How much more we should make our life clean so that God can make His home with us. Just as the pioneer must be clean because of his work in the world, so the temple of our bodies must be clean because God offers to make it His home.

What are some of the things that must be cleaned out of my life before God could use it as His temple?

Clean Bodies

If anyone asked you whether it would be right for you to take poison you would say "No!" Did you ever think that a dirty body means slow poison in your system? We know enough about our bodies to know that the food we eat cannot all be used in building bone and muscle. The fine machinery of our bodies picks out of our food what it can use. The rest is poison. A great deal of this poison works itself out through the pores of our skin. If these pores are closed up with dirt, the poison remains to poison us. Did you ever hear of the circus girl who painted with aluminum paint for her act each day? She finally became sick and nearly died from the poison in her body. It was not the paint. The paint only closed the pores so the poison could not get out. We cannot be dirty and healthy at the same time. The pioneer must be healthy or he cannot do his work.

Do you think that "cleanliness is next to godliness?" If dirt helps poison our bodies, what about any habits that are impure? Do I have any right to any habit that makes me less able to do my work in the world?

Clean Lips

The pioneer must watch his speech. Suppose some one called you "a poor heel?" Well, if you were on the

Center College football team and you let your temper get the best of you and cussed and the coach heard you, he would call you "a poor heel." Cussing is a sign of the loss of control over yourself. You cannot have good team work where the players are cussing each other. You cannot have good sportsmanship where the players are cussing the other team. So you are "a poor heel" if you swear. A heel is as low as you can get. And smutty stories, how they lose us influence among our friends. And they suggest evil deeds to us that tempt us to dishonor.

"The Nashville Commercial Club Tattler" lists these "Advantages of a Questionable Story":

It advertises a man's ignorance.
 It shows that one's better self is not in control.
 It soils the life of every hearer.
 It suggests the possibility of greater defilement.

It dishonors parents and friends and country and business and home and God.

How would it be in my gang if we should agree to greet swear words or dirty stories with "You are a poor heel"?

Clean Hearts

"Blessed are the pure in heart, for they shall see God." This is the teaching of Jesus in the greatest sermon ever preached. Dirt on our bodies is easily washed off. But uncleanness in our hearts is harder to overcome. You cannot keep thinking dirty and dishonorable thoughts without their coming out some time like the measles, in dirty speech and unclean acts. A great English statesman one day committed suicide when everybody thought he was riding on top of the world. Men wondered why he had fallen so low. On the shelves of his study they found behind the books that showed to the visitor, scores of paper-backed French novels. They were of the lowest kind. Real filth. They found his records false and evidences on every hand of his deceit. The bad books had stained his heart. He was like the boy washing dishes who washed only the outside of the cup and left the inside dirty. Jesus teaches us that the inside is more important than the outside.

Why is it so dangerous to think evil thoughts? What kind of thoughts does a pioneer dare think?

How is this for a closing verse, and it comes from Tennyson, the great English poet? Let us learn this:

Follow Christ, the King,
 Live pure, speak true, right wrong, follow the King,
 Else, wherefore born?

February 23, 1936
**WHAT DOES THE BIBLE SAY
 ABOUT MISSIONS?**

Matthew 28:16-20

The question put before us today is not what the local congregation, or even the Church as a whole, says about missions. The question is "What does the Bible say about missions?" It's true that whatever the Bible says on any question ought to be backed up a hundred per cent by the Church and its members. But that isn't the case. The Church's weak support of its missionary field is proof of that. And the reason for the Church's failure to measure up to the Bible's demands is because we, the members of the Church, just don't take our Lord serious enough.

We Lutherans love to shout out from our pulpits the claim that the Bible is the Word of God. On the other hand we are impatient with those who say that the Bible only contains the Word of God; that is, that there are things in the Bible that God never intended to be there. Against this dangerous belief we Lutherans take a firm stand, believing that if man has a right to throw out one part of the Bible he has the same right to throw it all out.

Christ's Last Word

The missionary command to "Go into all the world" is the last command Jesus gave to His disciples. Surely we cannot afford to disobey it!

In the Quarterly Helps

Unfortunately all Leagues do not enjoy the benefit of the extra weekly topic material that is put into the Quarterly Helps. For today's lesson these Helps contain a wealth of material on "Our Missionary Bible." However, some of that material was reserved for use here, as follows:

Our Missionary Bible

It is Missionary in its Parables.

He that soweth the good seed is the Son of Man; the field is the world.—Matthew 13:37, 38.

It is Missionary in its Invitations.

Look unto Me and be ye saved, all the ends of the earth.—Isaiah 45:22.

It is Missionary in its Field of Witness-Bearing.

Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

It is Missionary in its First Preachers.

We turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.—Acts 13:47.

It is Missionary in its First Churches.

The disciples were called Christians first in Antioch. Now there were in the Church that was at Antioch certain prophets and teachers. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto

Seleucia; and from thence they sailed to Cyprus,—Asia Minor,—Europe.—Acts 11:26; 13:1-4, 13; 16:11.

It is Missionary in its Statement of the Inadequacy of the Non-Christian Religions.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

It is Missionary in its Final Judgment.

Before Him shall be gathered all nations.—Matthew 25:32.

It is Missionary in its Heaven.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.—Revelation 7:9.

It is Missionary in its Commands.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Plain Questions With Bible Answers

Question: Why should our Church have anything to do with foreign mission work?

Answer: "Go ye therefore into all the world, and preach the gospel."—Mark 16:15.

Question: How do we know that the message of pardon from sin was meant to be a world-wide message?

Answer: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—I John 2:2.

Question: Are we, if we withhold God's message and warning, in danger of having our hands stained with our brother's blood?

Answer: "When I say unto the wicked thou shalt surely die; and thou givest him no warning; the same wicked man shall die in his iniquity, but his blood will I require at thy hand." Ezekiel 3:18.

Question: What motive should constrain each one of us to support this work?

Answer: "The love of Christ constraineth us."—II Corinthians 5:14.

Question: What proof has Jesus asked of the sincerity of our profession of love?

Answer: "If ye love me, keep my commandments."—John 14:15.

Question: What searching question does the Master ask those who profess His name, yet refuse to work to advance His Kingdom in all the world?

Answer: "Why call ye Me Lord, Lord, and do not the things which I say?"—Luke 6:46.

* * * * *

JUNIOR TOPICS

Continuing the study began in January, the February topics deal with a study of the Bible. Use with these topics the Junior Topics Booklet No. 43, "The Story of Our Bible."

On Sunday, February 16, we inaugurate the Pocket Testament League Movement, and a special program on the same may be given by the Juniors on this date. It fits in well with the regular topic for the day, and may be given at the close of the regular study.

The Pocket Testament League is composed of those Leaguers who will carry with them a pocket Testament, read from the same daily, and encourage others to do the same. The Junior Leaguers may belong to this movement. They already are striving to read their Bibles daily and have prescribed daily Bible readings (same may be secured from Headquarters—2 cents each). See that each of your Juniors has a Testament. (One can be secured from our Publication House especially for the Pocket Testament League, at 50 cents, or a cheaper edition may be secured from the American Bible Society, Bible House, Astor Place, New York). Have the Juniors read them daily. Have them try to

encourage others to do so. These are the essentials of the movement.

Your State Educational and Junior Secretaries have the necessary literature and full information can be secured from them. Let us have a large proportion of the Juniors take part in this movement. In June you will be asked to report how many members you have.

Use This Program

1. Hymn: "Holy Bible, Book Divine."
2. Work of the Pocket Testament League presented by superintendent or Senior Leaguer (facts from the leaflet "The Pocket Testament League," obtainable from Headquarters, may be given).
3. Prayer for the success of this movement; that many of the Juniors may cooperate in same; for the truths of the Bible to become part of the Juniors' lives; for more daily reading of the Bible; for the Juniors to lend their efforts to secure others to read their Bibles daily.
4. Discussion: What may we do about joining? Are we reading our Bibles daily? What stories can we read?

(Superintendent should have daily Bible readings for present six months at hand and discuss same with the Juniors.) How many of us have our own Testaments or Bibles that we can carry with us? Is it possible for those without to secure one? Can the Junior League furnish those not having? Shall we have a large Roll of Honor on the wall with the names of those who decide to join? Shall we get a list of those today wishing to enroll? Shall we send for enrollment cards?

5. Closing: Prayer for the success of this work, Lord's Prayer.

February 2, 1936

WRITING THE STORY OF JESUS

John 20:31

(By Austin Howard)

Aim: To develop in the Juniors a new appreciation of Jesus; to teach them the story of Jesus' life as given in the four Gospels; to make the story real and vivid to them so that the teachings of Jesus become part of their life.

Scripture: Luke 1:1-4; Acts 1:1, 2; John 20:30, 31; 21:24.

Memory Verse: "Ye search the Scriptures * * * and these are they which bear witness of me."—John 5:39.

Outline:

Writing the Story of Jesus
The Four Evangelists
Comparing their Stories

Possible Procedure: Worship (arranged by the Juniors); Topic (as given here); Additional Material (as given in the Topics Booklet); Expression (adding to scrapbook facts in the life of Christ).

The Topic

The four Gospels were written for different classes of people, and so their characteristics are entirely different. It is important that they be studied and understood from the standpoint of these characteristics. The same thing reported by two or more of the Gospels might have a different application in each case according to the essential character and design of each.

Matthew: According to Mark, Matthew was the son of Alphaeus (Mark 11:14). He was a collector of customs under the Roman government. He was one of the apostles.

According to the early Fathers, Matthew wrote his Gospel for the Jews. Jerome declares that the Hebrew Gospel of Matthew was preserved in the library at Caesarea. For this reason Matthew emphasizes the fact that Christ is the promised Messiah.

Setting forth Christ as the promised Messiah of the Old Testament, the Sermon on the Mount shows the relation in which he stood to that covenant. This sermon as reported by Matthew, gives a completeness of arrangement and unity that gives it a distinctive place among all the other discourses. This Gospel was probably written about A. D. 60.

Mark: The writer of the second Gospel is the same person who in the Acts of the Apostles is called by the Jewish name John, but whose Roman surname was Marcus. It was customary for the apostles to meet at the home of Mary the mother of Mark in Jerusalem (Acts 12:12). As in the case of Paul, he was a convert from Judaism. He was a cousin of Barnabas.

There can be no doubt of Mark's close connection with Peter. The unanimous testimony of the early Fathers can not be disputed that Mark was the companion and interpreter of Peter.

Mark wrote for the Gentiles. For this reason, when he refers to Jewish rites or customs, he explains them.

The Roman was a man of action, and this is the actional Gospel, full of action. It is the most graphic of all the Gospels, and the most picturesque in giving details. Mark records Christ's power over nature, the elements and disease. Peter, with whom Mark was associated, was peculiarly the man of action. In this Gospel, the word "straightway" is used about fifty times.

Luke: Luke was a Greek of Antioch in Syria, and according to Paul was a physician. (Colossians 4:14.) He accompanied Paul on his missionary journeys. As a Greek he could set forth the facts of the life and labors of Christ for the needs of the Greeks as no other evangelist.

In Luke's Gospel Jesus appears as a Man. The Greeks were the universal man of the ancient world, and so this view of Jesus best appealed to them.

Luke traces the descent of Jesus from Seth and Adam, free from the fetters of any race, and gives us a picture of the Gospel of the Son of Man.

John: The author of the fourth Gospel the three epistles of John and the book of Revelation, was the apostle John. He became a disciple of Jesus at the Jordan and accompanied his Master to Galilee, and finally committed himself wholly to following Jesus in His public ministry.

We are at once impressed with the striking difference between the fourth and the other Gospels. It has none of the characteristics of the Jew, Roman, or Greek as a class for whom it was written.

This Gospel opens with a direct announcement of the deity of Jesus Christ, the Divine Word. It is rightly called the spiritual Gospel, the Gospel for the Church. It lays special emphasis on the divinity of our Lord.

For Jew, for Gentile, for Greek, the universal man, for the Church; explicitly according to law, for the Jew, picturesquely for the man of action, intellectually for the learned; "For these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

(This material is condensed from that in the Prefaces of the new Indexed Bible, Revised Edition.)

February 9, 1936

A GREAT MACHINE

Psalms 119:105

(By Austin Howard)

Aim: To teach the Juniors of the difficulties which the translators and workers encountered in giving the Bible to the world; to appreciate the blessing of the press in spreading the Gospel; to have them appreciate the fact that today the Bible may be had by all who desire it.

Scripture: I Peter 1:25.

Memory Verse: Psalm 119:105.

Outline:

A Great Machine
The Work of the Translators
Luther's Work
Invention of the Printing Press

Possible Procedure: Worship (arranged by the Juniors); Topic (as given here); Additional Material (as given in Topics Booklet); Expression (recording the work of the translators and the press in distributing the Bible in the scrapbook).

The Topic

As has been said under the subject "Scrolls and Parchments," there are no original documents of the Bible in existence. They were lost, or destroyed, and only copies are left.

But these copies of the Old Testament are especially accurate owing to the fact that the Jews held it sinful to alter one word of the Bible. If they were not sure

of a translation, they copied it just as it was, and put comments in the margin.

Of the New Testament there are three ancient manuscripts. The first is the Alexandrian in the British Museum since 1753, brought there from Egypt. The second is the Vatican, so called because it has been preserved in the Vatican at Rome. This is probably the oldest of the manuscripts. The third is the Sinaitic, discovered in 1859 in a convent, is preserved in the library at Petrograd. These three manuscripts were known at the time the Authorized Version appeared.

The Septuagint, one of the most important versions of the Bible known as the LXX, is a translation of the Old Testament into Greek and dates from about three hundred years before Christ.

383 A. D., at the request of Damascus, bishop of Rome, Jerome brought forth a version of the Bible. This is the Latin Vulgate. For more than a thousand years it was the parent of every version of the Scriptures in Western Europe.

Outlining briefly the succession of versions and translations, we have:

Translation into Saxon in material form by Caedmon
Psalms into Saxon by Bishop Eadhelm.

Gospels by Bishop Egbert.

St. John's Gospel by the Venerable Bede.

Translation and revision of entire Bible into English
—John Wycliffe, 1384.

All these were hand-written.

A century and a half later a revolution took place with the invention of the printing press:

First printed Bible by William Tyndale.

1566—Geneva Bible.

1568—Bishop Bible.

1611—King James or Authorized Version.

1881-1885—English and American Revised Version.

1901—American Revised Version.

(For reference read Preface, New Indexed Bible, and "How We Got Our Bible" by J. Patterson Smith. Only an outline is given here, but the details are too interesting to be omitted.)

The story of the Bible, like the lives of its writers, is packed with daring, romance, faith and persistence. It is the living record of a living God. It was the perfecting of printing that made it possible for all these translators to make accessible to everyone the record of God's Word.

February 16, 1936

THE BIBLE TODAY

I Peter 1:25

(By Austin Howard)

Aim: To have the Juniors discover the power of the Bible today, the work of the American Bible Society in distributing it; to give them an increased interest in and understanding of the Bible, and to have them realize more clearly how the Bible helps them.

Scripture: Acts 20:13-28; Philipians 1:1-30; Psalm 84:1-12.
Memory Verse: "Thy word have I hid in my heart, that I might not sin against thee."

Possible Procedure: Worship (arranged by the Juniors); Topic (as given here); Additional Material (as given in the Topics Booklet); Expression (adding to scrapbooks facts concerning the distribution of the Bible today).

The Topic

The Bible is so easily obtainable today, that we frequently regard it as a matter of course as we see it in the bookcase in our homes, and do not read it as frequently as we should.

We know much about the book—sometimes more about it than we do of what is in it. We know that it contains 3,560,480 letters, 910,697 words, 31,175 verses. The middle verse is the 8th of the 118th Psalm. The word "and" occurs 46,627 times. The word "Lord" occurs 1,855 times. Ezra, Chapter 7, verse 1, contains the alphabet. God is not mentioned in the Book of Esther. (The above facts were compiled by a prisoner in the United States Penitentiary, at Atlanta, Ga.)

We know that the Bible is the most popular book in the world. It is "the world's best seller." It is carried over the world. For information as to the distribution of the Bible we refer you to the work of the American Bible Society.

This is what famous Americans say about the Word of God:

Theodore Roosevelt: "If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. I enter a most earnest plea that in our hurried and rather bustling life of today we do not lose the hold our forefathers had on the Bible. I wish to see Bible study as much a matter of course in the secular college as in the seminary. No educated man can afford to be ignorant of the Bible."

Woodrow Wilson: "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. It is very difficult, indeed, for a man or for a boy who knows the Scripture ever to get away from it."

Daniel Webster: "If we abide by the principles taught in the Bible our country will go on prospering and continue to prosper, but if we and our posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

George Washington: "True religion affords government its surest support. The perpetuity of this nation depends upon the religious training of the young. It is impossible to govern the world without the Bible."

Robert E. Lee: "A Book in comparison with which all others in my eyes are of minor importance and which in all my perplexities and distresses has never failed to give me light and strength. It is a Book which supplies the place of all others and one that cannot be replaced by any other."

Abraham Lincoln: "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man. In regard to the Great Book I have only to say that it is the best Book which God has given to men."

The Lutheran Church is the "Church of the Open Bible." Let's open ours often.

February 23, 1936

OVER THE MEXICAN BORDER

Materials: The Book (order from Women's Missionary Society, 723 Muhlenberg Building, Philadelphia, Penna.) "Over the Mexican Border," by Margaret Loring Thomas. Price, paper, 75 cents; cloth, \$1.00. Pamphlet (order from Superintendent of Documents, Government Printing Office, Washington, D. C.) "The House of the People," by Katherine M. Cook. Price, 10 cents.

Schools of Action

References: Unit IV, pages 91-102, the course book. Illustrations and pages 12 to 14, 18, 67, The House of the People.

Preparation: One way to develop the unit would be to have a make-believe Mexican school, the leader being the teacher and the whole group the class. Pages 103 to 107, and 114 to 121, in the course book are suggestive. Questions on the geography and history of the country, a review of Spanish words, and handicraft such as pottery and drawing, will provide the curriculum. See page 60 of the pamphlet for a drawing which might be enlarged on the blackboard. Assign two Juniors to act as "visitors from the Mexican Department of Education" who may talk to the pupils informally about the progress of education in Mexico since the revolution.

If there is to be a final program to which guests are invited, the make-believe school might be repeated on that occasion, sharing with parents and friends what has been learned. A dramatization of an incident from Mexico's history, or the scenes suggested on page 109 of the course book might be an additional feature.

Pre-Session: Work on unfinished projects to have them ready to show either at a guest meeting or at a session of the church school.

Program

Leader: Most of the people of Mexico live in the country but most of the schools were in the cities, until after the revolution of 1910. Then President Obregon formed a Department of Education. Plans were made to teach the things most needed in everyday life. One plan was to send groups of teachers, with a nurse and a man experienced in farming, to stay a month at a time in one community after another, the place chosen being one to which teachers from the country school might come for training. By 1931, almost 7,000 schools were scattered throughout Mexico. Now we are going to ask the committee to tell us what they have learned about the schools in Mexico today.

Report by Committee on Schools of Action.

A Make-Believe Mexican School: Leader may act as teacher of classes in geography, history, Spanish and handicrafts. Tests found on pages 112, 113 of course book may be used.

Worship Period:

Hymn: In Christ There Is No East or West

Bible Reading: How men and nations should behave toward one another. Matthew 5:38-48.

Prayers: See pages 100 and 102 of course book

Hymn: Who Is On the Lord's Side?

For Next Time: The plans will depend upon whether or not there is to be a guest meeting. Plan with the Juniors the best ways to share what they have learned.

(Prepared under the direction of the Light Brigade Department, Women's Missionary Society)

THE LITTLE LEAGUERS PROGRAMS

THEME FOR FEBRUARY: "GOD'S HOUSE"

Hymn to be taught during February: "Church Bells Ring."

Verse: "I was glad when they said unto me, let us go into the house of the Lord" (by explanation and repetition this can be learned during these meetings).

February 2, 1936—BUILDING GOD'S HOUSE LONG AGO

Have a number of models of churches on the table around which the children may gather—model of tent to represent the tabernacle, a log cabin such as the Puritans had for a church, a modern church. These need not be elaborate, and may be drawn on cardboard, colored, cut out, and set up by the leader.

Conversation: Where do we live (in a house)? God has a house, too. (Emphasize thought throughout this series of God's presence in church.) Are all churches alike? (Talk over the churches in your neighborhood that the children know.) What do we find in church? (Tell of room for service, with pews to sit in, altar, etc., of rooms for Sunday School, etc.) How did we get churches? (Let the children talk over these things at length.)

The Story. Long ago God's people did not have church buildings as we do. They were people who were moving about. They had many sheep and cattle, and they moved from one place to another, so as to find fresh water and grass for them.

They lived in tents, as these could easily be moved. One time God told His people to move from the land where they were living and go to a land which He promised them would be theirs, a land very rich and full of food for both themselves and their cattle.

Their church was like a tent, too, and this they were to take with them. They were to always remember to follow God and go to church wherever they were.

And so they did. As they marched along they carried their church with them. They set it up and went to church whenever they stopped and when they marched on they carried it at the head of the line.

This church of God's had an altar in it, the same as ours. It was there that God was, His presence led them as they went along.

And so long ago the people had God's House, not just like ours, but like ours, too, because God was in it.

Handwork. The teacher may have a simple model of the tabernacle prepared, a white tent, with the various curtains and set it up on the table. The children may make the white tents for the tribes which were set up around the tabernacle. If there is time they may also fashion bowls, the different altars, etc., from clay.

See Bible dictionary or commentary or a Bible story picture book for a picture or diagram.

Conclusion. Learn hymn, and start to memorize verse.

February 9, 1936—WHEN JESUS WENT TO CHURCH

Conversation: Can you think that Jesus was once a little boy? And can you believe that He, too, went to church? (Let the children elaborate on this thought. Opportunity for asking what Jesus did there, how He acted, and a chance to teach some lessons may present itself.)

Story: When Jesus was a boy He also went to church. The first time that He went to the big church up in Jerusalem, miles away from His home, was when He was twelve years old.

It was a long journey, and He made this journey with a lot of other people who were going up from His town. As they went along other groups from other towns joined them. And as they went they sang. And the songs they sang we can find right in our Bibles. They are called the Psalms. When Jesus went into the big church at Jerusalem He liked it very much indeed. It was His Father's House.

While there He talked with the wise men and teachers of the church. He learned more of His Heavenly Father. He asked questions and He also answered some of the questions which they asked Him.

We too should like to go to church and like Jesus we should try to learn as much as we can, and hear everything our teachers have to tell us. Jesus stayed so long that His parents thinking He was with some friends in another part of the company, started home, and it was two days before He was missed. They came back and found Him still talking with the teachers.

Would you like to see a picture of Jesus when He went to church? (Show a picture of "Christ With the Doctors.")

Handwork: Get a 1 cent size of the same picture for each child. Have them mount on cardboard and take home.

Conclusion: Hymn and verse.

February 16, 1936—WHEN I GO TO CHURCH

Conversation: Do you like to come to church? What do you see when you come?

Hymn: "Church Bells Ring."

Story: Mary Louise likes to go to church. She finds there many things to make her happy.

She sees the other boys and girls there. She is learning many fine stories.

One day near Thanksgiving they all brought fruit and vegetables and canned goods and packed a basket and sent it to a sick lady.

At Christmas and Easter time Mary Louise always helps by telling something of the story of Jesus when father and mother and all the grown up folks come to the church also.

Mary Louise not only comes to Sunday School but she comes to Junior League. She likes it very much.

There is a fine room where they have small chairs and pictures and flowers and many things to help Mary Louise.

Mary Louise will come to Sunday School and Junior League and grow and grow, and learn more and more, until at last when she is a big girl she will go to church and become a regular member of the church.

Are you like Mary Louise?

(This is elementary, for the smallest Little Leaguers. If you have an older group of six, seven year olds, elaborate on this, ask them questions concerning their coming to church, some things they find in your own church, etc.)

Handwork: Make a scrapbook showing boys and girls in Sunday School. From back copies of "The Parish School" (our Church School magazine—ask all in your congregation who receive same to save their copies for you) cut pictures of children in Sunday School. Make a "Church Scrapbook." Small churches may also be cut out for the children to take home.

Prayer by leader for the boys and girls to be faithful in coming to the church.

Verse continued.

Expression: Ask the children whether there are not some boys and girls they might bring along to the church.

February 23, 1936—THE CHURCH BUILDING

For this meeting open with just a short story—that of Samuel helping in the temple would be appropriate.

Then take the little folks on a trip through the church.

Explain to them the Sunday School rooms. Visit them in turn. Look at the pictures and any objects of interest in each.

Then go downstairs and see the room for "good times." Explain that sometimes we help others by having good times for them.

Then stop before going into the church proper and tell them what the church is for.

It is God's House. He is there. Tell of the altar—of the choir—talk of Sunday when folks come to church.

Afterwards go in reverently, sit in the pews, look at the windows, examine the hymn books, stand at the chancel and look at the altar. If you have but a one room building, meet there, and instead tell of some large church you have seen.

Then come back to your room for your closing worship.

Offering.

Hymn: "Church Bells Ring."

Prayer that all the boys and girls may want to come to church.

"Our Latch-string Is On The Outside"



Dr. Ross Stover

MESSIAH LUTHERAN "The Friendly Church"

Sixteenth and Jefferson Streets
Philadelphia, Pa.

"Always Filled With Youth"

SERVICES

10:00 A. M. 11:00 A. M.
7:15 P. M. 7:30 P. M.

Hundreds Fill the Auditorium
Every Thursday Night, 7:45

BROADCASTS—WDAS

Every Sunday Morning at 11:00 A. M.

THE BALTIMORE MOTHERHOUSE

Trains Young Women for the
DEACONESS CALLING
AND OFFERS COURSES FOR
GENERAL CHRISTIAN WORKERS

Send For Literature and Particulars
THE LUTHERAN DEACONESS MOTHERHOUSE
AND TRAINING SCHOOL
Address: 2500-2600 W. North Ave. Baltimore, Md.

NEWBERRY COLLEGE

NEWBERRY, SOUTH CAROLINA

"A Good College for Men and Women"
Owned and Controlled by the Lutheran Synods of South
Carolina, Georgia-Alabama, and Florida

In the heart of "The Iodine Center of the Nation"
Thorough courses leading to A.B. and B.S. degrees.
Able faculty, adequate equipment, home-like atmosphere,
well-balanced program of student activities, healthful climate.

Very Moderate Expense
For Catalogue, Write JAMES C. KINARD, President

Muhlenberg College

ALLENTOWN, PA.

A standard college of the highest grade enrolled with
the Association of American Universities. A strong, scholarly
faculty. Outstanding courses in the Bible. Superior classical,
scientific and philosophical courses. New equipment. New
science building and library. The College with a representa-
tive Lutheran chapel.

An academic department of the highest grade admitting
to all institutions.

Send for catalogue and write for information to
Harry A. Benfer - - - - - Registrar
John A. W. Haas, D.D., LL.D. - - - - - President

Gettysburg College

FOUNDED 1832

Oldest Lutheran College in America

Gettysburg College possesses an able Faculty made up
of Christian men who are vitally concerned with
the building of character as the fundamental
thing in modern education.

Located in the midst of the world
famous Battlefield of Gettysburg

For Catalogue and Book of Views, Address:
HENRY W. A. HANSON, D.D., LL.D., President

Susquehanna University

(Co-educational) Selinsgrove, Pa.

G. Morris Smith, A.M., D.D., President

AN ACCREDITED COLLEGE

Stressing Quality In the Heart of Pennsylvania

A Growing Faculty of Superior Qualifications

Trained at America's Outstanding Graduate Schools

High Moral Tone Spiritual Values Emphasized

A.B., B.S. and Mus.B. Degrees

An Accredited Conservatory of Music

For Catalogue write either

Emily E. Swettman, George F. Dunkelberger, Ph.D.,
Registrar Dean

Roanoke College

FOUNDED 1853

SALEM, VIRGINIA

A LUTHERAN COLLEGE FOR MEN
FULLY ACCREDITED

B.A. and B.S. Degrees Pre-Professional Courses

Superior Standards Unusual Comopolitanism

Mountainous Location In Historic Virginia

Attractive Illustrated Booklet Sent Upon Request

TO INSURE THE FUTURE
OF THE SENIOR LEAGUE

ORGANIZE

JUNIOR

9 to 12 Years

INTERMEDIATE

12 to 16 Years

LUTHER LEAGUES

For Complete Information, Write to
THE LUTHER LEAGUE OF AMERICA

Muhlenberg Building, 1228-1234 Spruce Street, Philadelphia, Penna

HOW ABOUT A
SUSTAINING MEMBERSHIP
FOR THE YEAR?

1936

Will be another big year
in Luther League History

ENROLL EARLY

SUSTAINING MEMBERSHIP COMMITTEE
Austin W. Howard, Chairman

Send All Funds to
THE LUTHER LEAGUE OF AMERICA
1228-1234 Spruce Street
PHILADELPHIA, PENNA.



Valentine Party Plans

A Complete Set of Plans for Your Valentine Party

Many requests have been made to us for a set of plans for the great play-times of the year, similiar to our very popular "Hallowe'en Plans." "The High Road to Romance" is complete with many plans for your Valentine Party. The writer has been Dan Cupid's assistant. The party will be everything you need—history of the day, games, suggestions for refreshments, all the details.

PRICE **50** CENTS
Postpaid

This book is printed in clear type, bound, and with an attractive Valentine Cover. Send your order and remittance in full (orders not filled unless remittance in full is sent.)



THE LUTHER PRESS

Everything in Luther League Supplies

429-437 Herr Street

Harrisburg, Pa.

